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THE UNIVERSITY OF ALBERTA

VALUE SURVEY  
AMONG WOMEN IN RELIGIOUS ORDERS  
THROUGHOUT ALBERTA

by



RENEE PICHE

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES  
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE  
OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

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UNIVERSITY OF ALBERTA  
FACULTY OF GRADUATE STUDIES

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "Value Survey Among Women in Religious Orders Throughout Alberta" submitted by Renée Piché in partial fulfilment of the requirements for the degree of Master of Education.



## ABSTRACT

The main purpose of the study was to determine if a sample of the total population of Catholic women in religious orders in Alberta held a homogeneous value pattern. Once such a pattern was established an attempt was made to determine if the value pattern was influenced by such variables as the number of years of commitment to a religious order, the different occupations and professions held, the different ethnic origin and background of the individuals and the different orientations of the various religious orders.

Two hundred ninety Sisters were contacted; 183 completed test kits were used to compile the data for the study.

Three measuring instruments and one personal data questionnaire made up the kit presented to each individual. The Allport-Vernon-Lindzey Study of Values and the Rokeach Survey of Values were supplemented by an open-ended question: "What is the meaning of life and what does life mean to you ?"

It was concluded that the subjects do exhibit a homogeneous value pattern: the high values centered on the religious and social dimensions whereas little importance was attributed to values having to do with interests in the truth, the useful and the powerful.

Significant differences were found among the evaluations as a result of the consideration of background variables. Education and sociological factors seem to influence the relative weighting which is given the high values thus giving an additional dimension to the value pattern common to the entire sample.



### ACKNOWLEDGMENT

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## 1. INTRODUCTION

### Statement of Problem

The term vocation has been given numerous meanings in various contexts. Etymologically, it stems from the latin vocare which means to call. According to Webster, a vocation is a call or a summons. For the purposes of this paper, the meaning of "religious vocation" will be restricted to that of a call from God to a life consecrated to Him and dedicated to performing the works of service in the Catholic Church (Bier, 1954; Fichter, 1961). A woman who lives by these terms will be referred to as a Sister.

This calling to the complete dedication of service to the Church can be considered from a double point of view. The supernatural element is present in the fact that the man or woman is invited by God to a life of service in His Name. The theological and supernatural implications stressed here are not within the domain of the measurable. Nevertheless, the human element - the individual's value system, his psychological make-up, his active choice - does fall within the scope of the scientist's empirical observation. These must be taken into consideration by those who recruit, train and direct those persons who are in the ecclesiastical service.

It is not only a passive receptivity to the "call or summons" that is implied when one speaks of vocation. Rather, a vocation encompasses an active involvement in decision-making as well (Matignon, 1965). The potential candidate is required to make a vocational choice which implies at present, a certain amount of permanency. Each partial decision limits



the possibilities of future choices so that, with time, the field of choice is greatly narrowed. Thus we see the importance of the appropriate reply to an authentic call.

Traditionally, candidates have been assessed as showing signs of a vocation on the basis of observation and counseling interviews (Hostie, 1963; Poage, 1950; Weisgerber, 1966). These signs consisted of two basic items: right intention of the person and fitness for the role to be performed as judged by those who accepted the candidate. Two factors are here involved: the choice by the candidate and acceptance by the receiving group (Salman, 1960).

The application of empirical methods for evaluating the fitness of the individual and thus his acceptability to the group is highly advisable as a means of selecting candidates (Fichter, 1961). Bier (1954, p. 136) suggests that this suitability is less a function of specific aptitudes than of "general maturity", integration and balance of personality. In addition, Plé (1965) allows for testing the types of motivation involved.

It seems that a study of the candidate's values, their identification and quantification should have potential value in establishing both an estimate of the integration of the personality as well as of its motivating influences. C.C. Anderson (1961) stresses the importance of values in achieving a sense of one's identity and its effects on decision-making behavior. Wheelis (1958) uses these criteria to define self identity:

... a coherent sense of self. It depends upon the awareness that one's endeavors and one's life make sense. It depends also on stable values and upon the







conviction that one's actions and values are harmoniously related. It is a sense of wholeness, of integration, of knowing what is right and what is wrong and of being able to choose (p.19).

Such a self-concept is the dynamic psychological influence on the process of choice-making. It is built of multiple factors: interest, values and needs, environment, heredity, parental and peer influences, role models, experiences and many others. Of all of these, Schneiders (1966) places the emphasis on the various "sustaining motives": values, ideals, goals, ambitions, attitudes and interests; the others, he states, also enter into the decision-making process "but they do so more on a subconscious than on a conscious level (p. 480)."

Values, then, may be looked upon as basic to decision-making. Katz (1963) argues that

although the role of an individual may be composed of and described in terms of many attributes, the individual's values are the mediating force that binds the attributes together, weights them, organizes them, integrates them and enables them to be activated in an organismic way in decision-making (p.17).

One might conclude, then, that values are the basic unit of the conceptual framework which identifies a candidate to himself and to his evaluating environment.

It is clear that the supernatural elements involved in the "calling



by God" are not of the scope of this research. However, to the extent that this summons is addressed to a man or woman "dedicated to performing the works of service in the Catholic Church", the response to this summons is a most appropriate subject for the science of behavior.

### Purpose of Study

The aim of this study is to determine whether women who choose a life-long commitment in the service of God and the Church show a homogeneous value pattern. Since this dedication is a basic one related to a life style, it would seem that such a value pattern might be apparent in the group as a whole and in the individuals who form the group, regardless of age, of occupation or of ethnic background. Knowledge of such a descriptive pattern could prove most helpful to the counselor working with Sisters who are either at the stage of deciding to become a candidate or at various choice points in a life already committed.

1. Counseling for initial choice. Recruiting programs for religious vocations have been set up at various levels of sophistication and organization. However, the problem of the small number of candidates is increasingly present. In 1947, 45 young girls applied for acceptance into a particular group of Sisters; in 1967, the same group received 19 applications. One might question whether young people are sufficiently aware of the basic characteristics of this way of life.

The knowledge of a predominant value pattern held by a large sample of Sisters would be helpful in guiding young people in their planning for the future. A counselor might help his counselee to evaluate her own



interests and ideals in the light of such a value pattern.

2. Counseling for reassessment of initial choice. In training, the Sister would profit from an objective analysis of the different attitudes which can emanate from the same values. Different manifestations might well stem from the same value system. As Rokeach points out

...while an attitude represents several beliefs focussed on a specific object or situation, a value is a single belief which transcendentally guides actions and judgments across specific objects and situations and beyond immediate goals to more ultimate end-states of existence (1967,p.6).

Changing times require changing methods in spite of the fact that basic values may be unaffected by these changes. And these basic values are the same which sparked the initial choice of a life-time service for God and the Church and sustain it through times of trial and change.

In a rapidly changing society, mere acceptance is irrelevant and inadequate. There must be a continuous search for understanding and for the ingredients of a new synthesis. This may mean that old values die and new ones rise to take their place. More often it means that old values come to be seen in new perspective and with new dimensions. It can be a synthesis of growth. (Ritchie in 32nd Couchiching Conference 1963, p. 7)

Sisters should come to a realization of the complexity of the value





system and of the unconscious values which are present in their motivation. These facts may be significant when one is faced with the evidence that many of those persons recruited do not remain in the service of the Church.

Also, it would seem important that Sisters in all phases of vocational development be helped to an awareness of the values held by most members of their group. Inconsistency in relation between the values held or between one's values and a reference group's values will lead to persistent cognitive dissonance. This, argues Rokeach, can only be relieved by cognitive reconstruction (Rokeach, 1967). A realistic self-awareness and self-understanding is essential in times of stress, when previous decisions are questioned.

Never before was the challenge of personal responsibility presented so clearly to all men. They can no longer rely on social systems to provide them with tried and tested values (McGinley in Ginzberg, 1961, p.312).

This truism seems to be important for the person committed to a religious order as well as for each individual in our society.

3. Counseling for occupational choice. The Sister teacher, nurse or cook may quite possibly hold the same hierarchy of values. Different occupations will simply indicate different ways of implementing the same values since the basic choice lies in a commitment to a life of service. For many Sisters, this fact would appear to be a reassuring one. There is no discrimination here between those holding menial jobs and others who are professionals. Some who would appreciate a





change of pace, say after many years of teaching, can find fulfillment of their ideal in other spheres of service.

Since, according to Super (1960), occupational choice is a series of decision points, it is essential that Sisters be aware of which values are uppermost in their own schemata, how these compare with those of other Sisters' and how they can be implemented even through a change of occupation.

### Aims

1. To determine if a sample of Catholic Sisters in Alberta exhibit a homogeneous value pattern.
2. To determine if such a value pattern shows significant differences for women in the religious vocation
  - a. with different number of years of commitment
  - b. in different occupations
  - c. of different ethnic background
  - d. in different religious orders



## II. RELATED LITERATURE

### Theoretical Orientation

#### Value theory

1. Definition. The process of decision making brings the concept of values into distinct relief. Yet, until recent years, scholars of many fields refused to consider values as amenable to scientific study and treatment. One of the basic reasons was the term itself. There were as many definitions of "value" as there were disciplines interested in values: economics, anthropology, religion, art, music, philosophy, sociology and the various fields of psychology.

In psychology alone, various emphases can be traced. The experimental psychologist does not consider the concept value in its complexity. He reduces a value to a motivation. In the same way that Skinner's pigeons were led on by a few kernels of corn, humans are motivated, reinforced by values (Ackernecht, 1964, p. 5). From a different viewpoint, the social worker sees a value as that which is useful in reaching a goal. Kluckhohn, on the other hand, defines a value

a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action (Parsons & Shils, 1951, p. 395).

Wherein does the "desirable" lie? Morris (1956) categorizes three dimensions in the field of preferential behavior. Operative values are



those which are apparent in the actual direction of preference for one kind of object rather than another. They are evident through a study of the preferential behavior of a subject in an actual situation. Conceived values are those which are conceptualized as being preferable because of the anticipated outcome of the behavior. Knowledge of the consequences of making a certain choice leaves one with a more or less positive evaluation of this behavior. However, this does not necessarily direct the actual behavior. Object values stress the "ought" dimension of preferential behavior. This is a function of the objective properties of the preference rather than of the subjective interpretation of the one making a choice. Cotton (1959) rejects the third category saying that it lies outside empirical means of justification. Kluckhohn combines object value and conceived value by stating that the conceived or implicit value is a "conception of the desirable that is felt and/or considered to be justified" while the explicit values are what people really choose to do (Parsons & Shils, 1951, p. 395).

On the other hand, Alder considers four basic types of values:

A) values are absolutes in the mind of God B) values are in the object, material or non-material C) values are located in man, in his biological needs or in his mind D) values are equated with actions (Cotton, 1959).

The philosopher, from his standpoint, locates the desirable in that which perfects the human person as a person, as a complex unity united through the intellect and will to Truth and Goodness (Brady, 1962). In a similar fashion, Von Mering holds that "... values are involved in man's constant and recurrent search for the ultimate meaning of his





existence and his activity to maintain it (1961, p.68)."

Wheelis summarizes the empirical viewpoint in these words:

Those things which men do prize and hold dear are termed values - without reference to their validity. Where effort and devotion and allegiance are committed, there value resides for those who so commit their energies (1958,p.177).

Agreement on these principles will rest to a large extent on one's conception of the nature of things in relation to human interests. Kluckhohn's final definition may well be inclusive of the desirable, as concerns the personality theorist. It is the position which seems most closely associated to a vocational decision. He states

A value orientation may be defined as a generalized and organized conception influencing behavior, of the nature of man's place in it, of man's relation to man, and of the desirable and non-desirable as they may relate to man, environment and interhuman relations.

(Parsons & Shils, 1951, p. 411)

Several important elements of the value theory might now be pointed out. Kluckhohn stresses the presence of two levels of operations. Both dimensions, the cognitive and the affective are included in his notion of values. Motivation is also assumed. Von Mering describes the valuation process as a selective trending among possible values, prompted by situations of action as well as by preference imputations. The value becomes actualized for the individual through being committed in conduct (Von Mering, 1961). It





becomes an integral part of the individual. It gives him a definite life style. The individual then recognizes his self-identity.

Our personal style of living proceeds from the proprium outward and cannot help but reveal our schemata of values.

A personal style is a way of achieving definiteness and effectiveness in our self-image and in our relationships with other people (Allport, 1955, p. 79).

Any process which thus gives direction limits choices. As Opler remarked, values are determining concepts in that when one thing is preferred, others are automatically eliminated (Phi Delta Kappa Symposium, 1964).

It is obvious, too, that a great number of possible values are present in every individual decision-making experience. Haring (1960, p.441) sees them as multiple rays gathered in a beam of light illuminating a choice point. However, quite possibly only a few of the values held will be consciously accepted. Many others although involved in the action, will remain on the periphery of the conscious mind or will not be acknowledged at all. Of his consciously accepted values, the individual will form a hierarchical system, thus ordering them in some way. Wheelis (1958) suggests that "Any value which organizes, directs and integrates other values, is, in respect to those other values, higher (p. 190)."

Dorothy Lee describes yet another important element in the value theory. She states, "The essential thing about values is their refer-



ability to standards more perduring than immediate or completely selfish or autistic motivation (Parsons & Shils, 1951, p. 430)." In occupational choice, long term commitment is often essential (Rosenberg, 1957). This is especially true of the choice of a state of life such as the religious life. Values which are geared to long-range goals "exert a present dynamic effect upon daily conduct and in so doing direct the course of becoming (Allport, 1955, p. 177)."

2. Measurement. Several methodological techniques have been devised for attempting an accurate assessment of values. Thurstone (1955) describes and illustrates those most frequently used: statement scales, paired-comparison schedules, Richardson's triad method for studying the dimensionality of a domain and the rank-order scales. He argues, however, that the statement scales are not as sensitive as the other scales, since "cognitive and affective appraisals may be entirely independent". The subject is apt to be pressured into answering according to social expectations.

Baron (1951) is of the same opinion. He advocates a more versatile utilization of methodological techniques, especially in connection with studies of delinquency. The creation of actual conflict situations and their eventual resolution are analyzed in real situations, the situational analysis, or in acted-out versions, the socio-drama.

An open-question measure in the form of an interview or questionnaire has the advantage of permitting the tabulation of a limitless variety of values, argues Scott (1959). Of course, this may well become a distinct disadvantage when scoring time arrives. Von Mering (1961) introduces



the Theme-Controlled Discussion Technique. After hearing approximately ten minutes of a scripted and recorded open-ended dialogue, a sample of three members are led into a recorded discussion. The main idea of this experiment is that when the subjects express their values before their peers, they also test the strength of their personal commitment to these values.

In this study of the values held by women in the religious vocation, three measuring instruments will be used, The Allport-Vernon-Lindzey Study of Values is designed on the basis of discrimininal processes. The Rokeach Survey of Values is a rank-order scale. In addition, the open-ended question: "What is the meaning of life and what does life mean to you?" provides the subject with the opportunity to elaborate on the values previously chosen. These instruments will be discussed in more detail in a later section of this work.

### Theories of vocational choice

Several theories have been advanced to account for the process by which an occupation or vocation is chosen. Since 1908 with the publications of Parsons, the father of guidance, the vocational guidance problem became the subject of scientific research and elaboration of various theories were based on experimental studies.

At this time, the individual was considered to be quite passive with respect to the choice process. The "chance theory" oversimplified the problem by placing the onus of choice exclusively on some external factor of exposure. Ginzberg (1951) speaks of the development of the





of the "impulse theory" which, on the other hand, relied almost exclusively on some internal factors. It arose from the importance given to psychoanalytic explanations of behavior in general. The sadistic child grew up to be a butcher or a surgeon in adulthood.

The popularity of testing, with the advent of the Army General Classification Test, the Strong Vocational Interest Blank, the General Aptitude Test Battery and various others, saw considerable reliance placed on psychometrics with respect to vocational choice. Dissatisfaction with such an exclusive use of testing procedures eventually induced vocational counselors to broaden their scope of attention. Personality theorists were consulted. Indeed, beginning about 1951, from a combination of these last two orientations came the developmental theory of vocational choice which characterizes the modern viewpoint. Viteles (1961) states that Super, Roe and Tyler all had an important hand in promoting the view that vocational choice is "a complex developmental elaboration of motivations beyond the economic needs which concerned the youth of Parsons' day (p.4)." Sociologists such as Miller and Form, Ginzberg, Hollingshead, Carter and many others have added the extra dimension of the roles played by workers in various positions.

Tyler (1961) summarizes by stating that "there is a rapidly growing body of theoretical concepts from many sources that can contribute order and continuity with the theories and philosophies of the past." The main emphasis today is the promotion of self-awareness, of choice through enlightened motivation rather than control by external forces. The key concept is identity: a person's awareness of who he is, where he belongs





and where he is going.

Super (1963) states:

In expressing a vocational preference, a person puts into occupational terminology his idea of the kind of person he is; in entering an occupation, he seeks to implement a concept of himself; in getting established in an occupation, he achieves self-actualization (p. 1).

For this, as discussed by Bordin (1943) and McCabe (1958), the individual must have a clear and true image of the occupational stereotype. Further, he must accept this image as being self-descriptive.

Occupational choice: a developmental process. Ginzberg (1951) and Super (1953) both emphasize the continuance of the vocational choice process. Not a permanent choice to be made in the ninth grade (Super, 1960) nor even in the twelfth grade but a series of decision points hurdled at different moments of psychological and physiological maturity, from adolescence to maturity through to old age.

These last two orientations, that of occupational choice implementing self-actualization and this being a continuing process, through a series of choice decisions, make up the main points of the view which is adhered to for the purpose of this paper.

### Review of Related Research

The use of psychometrics in the assessment of religious vocations is relatively recent (Frison, 1962). However, the past thirty years



have seen a great number of statistical studies undertaken in this area (Bier in Lee-Putz, 1965, p. 189). Possibly it was T.V. Moore, in 1936, who provided the initial impetus. His study concerned the proportion of mental illness in priests and religious vocations as compared to the general American population. A second article followed closely, in which Dom Moore suggested methods to identify and weed out the pre-psychotic candidates.

It seems that most of the succeeding scientific research concerning the Catholic clergy and religious vocations can be grouped in one of three categories: a) descriptive studies of the interest and personality patterns of religious vocations, b) studies which sought to explain the personality differences between persons with religious vocations and others, c) efforts to discover and apply certain principles of recruiting and training which would lead to the development and growth of the persons committed to a life of service in the Church.

Bier (1948) and his student Skrincosky (1953 in McCarthy, 1958) suggested the use of a revised form of the Minnesota Multiphasic Personality Inventory for a valid schema of the personality pattern of the seminarian. Benko and Nuttin (1956) in Louvain, Belgium, themselves adapted this Inventory for their Belgian candidates (Vanesse-Doman, 1967). Wauch (1956), Rice (1958), Herr, Kobler and Weisgerber (1962) found the original version of the same test to be more useful.

A number of Moore's students at Catholic University (Washington) followed his incentive and applied a battery of tests to assess the seminarians' personality pattern. McCarthy in 1942 and Burke in 1947



both used value studies among numerous other techniques such as measures of intelligence, socio-economic status, faculty ratings, adjustment and vocational interests. While McCarthy found religious interests to be clearly dominating in the Allport-Vernon Study of Values, Burke concluded that none of the measures used justified rating a seminarian as good material for the priesthood (Schlesinger, 1966).

A relatively recent project by J. Bouchard (1967) of the University of Montreal used a number of instruments to determine the personality pattern of the women living in a religious order of teaching Sisters. In order to detect significant differences between this pattern and that of the general population, the author made use of the Otis Intelligence Test, two tests by Maslow: Social Personality Inventory and a test for measuring psychological security - insecurity, the Allport-Vernon Study of Values and a test of femininity by Mailhot and Roquet.

From a total of 16 variables researched, 9 show significant differences from the general population norms. These characteristics occur especially among the values (5 of the 6) as well as in the tendency to lack self-confidence and self-esteem. There is no difference with the population norms on femininity, security and introversion.

The results of the Study of Values indicate significant differences for 5 of the 6 values. There is a tendency for these differences to become greater and more numerous in a positive relation to the time spent in the religious order. Novices differ from the population on the economic, religious ( $p .01$ ) and social values ( $p .05$ ). The Sisters in the next 5 years of service differ from the population on the same values





(p .01) and also on the aesthetic and political values at the .05 level of confidence, while the older group differ from the population at the .01 level for all values except the theoretical (Bouchard, 1967, p. 103).

Bouchard notes the homogeneity of values for the Sisters at different stages of their religious vocation as well as the stability of the subjects' values. She concludes that this profile along with the general personality pattern traced here could be effectively used as a criterion for selecting candidates for the religious orders of teachers.

A second group of studies at Fordham University sought an explanation for the group characteristics apparent in religious vocations. As McCarthy points out in his article (1958), various researchers have concluded that persons with religious vocations show similar personality patterns (Mastej, Vaughan, Sandra and Murray). They agreed also that the life itself of a Sister or a priest influences his or her personality. However, it seems that the amount and direction of this change is determined by the type of behavior expected in each stage of development (Murray, Sandra) or in each type of activity (Vaughan) rather than by the amount of time spent in the religious order.

Some recent research has been undertaken to assess scientifically the opportunities by which candidates to the religious vocation may be helped toward a life of fulfillment and dynamic growth. Schlesinger (1966) reports the following three investigations: Burkard in 1958 explored the differences between good and poor teachers, in 1963 Lucassen studied the leadership qualities among young women in the religious vocation while Garrity in 1965 endeavored to measure the effects of Sister





formation and training on the candidate's ability and personality.

A more specific value study was undertaken by Weisgerber in 1966. His main purpose, that of using the Study of Values to screen candidates for a religious order, was not supported by his findings. However, his sample of applicants did show significant differences from the control group of high school seniors at the .001 level for 5 of the 6 differences noted on the Allport-Vernon-Lindzey Study of Values. The clear differences between the two groups in means and distribution of scores suggest that the group of candidates held similar value patterns distinct from that of the high school seniors. All of the novices showing a high score for the religious value stayed on in the religious order. However, this method has limitations for predicting which novices are likely to drop out since of 8 novices who scored low on the religious value, only 3 dropped out.

With the exception of Weisgerber's work, all of the studies quoted above, while of particular interest to one involved in research dealing with the religious vocations do not directly use a study of values. Unfortunately too, most of them refer exclusively to the religious vocation of men.

It would seem that a study of the value schema of the women committed to the service of God and the Church might add an extra dimension to the personality pattern as sketched by previous researchers. That there are characteristic similarities in values as well as in personality traits and interests would seem quite probable; that the values of the candidate change because of maturation through different stages of the religious life, as do certain personality traits, seems less certain.



### III. METHODS AND PROCEDURES

#### Sample

The total population of Catholic Sisters in Alberta is approximately 1500. Five groups of these Sisters totalling 290 were contacted. Two hundred eighteen (80%) returned the test kits; of these, 183, (63%) were completed and received on time to be of use. The subjects were members of various orders. Three of these religious orders are composed of predominantly French Canadian members and the others include members of a variety of family ethnic backgrounds. In the French Canadian group, one is a teaching order while the others include nurses and social workers as well as teachers. The same division is evident in the mixed background group.

As is shown in Table 1, 80% of the kits were answered on a voluntary basis. However, only 63% contained all four papers completely answered according to instructions. In order to determine whether the remaining third of the tests followed a pattern similar to that found in the main group, as many Allport-Vernon-Lindzey and Rokeach instruments as possible were scored. Forty Allport-Vernon-Lindzey Study of Values showed a value pattern similar to that of the general group. Thirty Rokeach Survey of Values also indicated a ranking of the same values among the first and last six chosen.



Table 1

Groups Within the Sample  
and Response of Each

	Kits offered	Kits returned		Kits completed	
		N	%	N	%
French Canadian Groups					
Teachers	70	54	77	42	60
Nurses and Teachers	90	64	71	59	66
Total	160	118	74	101	63
Non-French Canadian Groups					
Teachers	30	24	80	21	70
Nurses and Teachers	100	91	91	61	61
Total	130	115	89	82	63
Total Number of Subjects	290	233	80	183	63





## Test Instruments

Three psychometric instruments and one personal data questionnaire made up the hit presented to each individual in this sample. The Allport-Vernon-Lindzey Study of Values is designed on the basis of a forced choice process; the Rokeach Scale of Values, Form E, is a rank-order study of terminal and instrumental values; the open-ended question, "What is the meaning of life and what does life mean to you?" provides an opportunity for the subject to elaborate on the values previously chosen.

### A-V-L Study of Values

The Allport-Vernon-Lindzey Study of Values was first published in 1931, revised in 1951 and 1960. It is based on the tenet that a man's values reveal his basic life-style. As Allport states,

We know a person best if we know what kind of future he is bringing about and his molding of the future rests primarily on his personal values. A value is a belief upon which a man acts by preference. It is thus a cognitive, a motor and above all, a deeply propriate disposition (1961, p. 454).

Constructed according to Edward Spranger's classification of Types of Men, the Study of Values proposes to determine the relative prominence of each of six values in a given personality (Vernon-Allport, 1931).

1. Theoretical. The theoretical man's dominant interest is the discovery of truth. His chief aim is to order and systematize his knowledge. Characteristically, his attitude is one of objective observation





and reasoning rather than evaluative appreciation.

2. Economic. The economic man is interested in the useful. He is the practical one, looking for the functional above all. Other values will be viewed by him in the light of this attitude. His relations with others will be on the basis of a comparison of wealth, his relation with God will be that of a receiver of gifts, his appreciation for the artistic will be in utilitarian terms.

3. Aesthetic. This type sees the highest value in form and harmony. Each individual experience in life is to be prized for itself, for its perfection of grace, symmetry or fitness. The aesthetic man values the characteristic identity of all life's events as well as of each person encountered.

4. Social. The social value is characteristic of the man who loves people, not as means to a personal end but for themselves. Consequently, he is unselfish, sympathetic and altruistic. The philanthropic aspect of love is the one measured by this instrument (Allport-Vernon-Lindzey, 1960, p.5).

5. Political. The main interest of the politician man is power. He seeks to dominate and win renown. His motivation lies in the wielding of a certain influence among his peers. Leaders in most fields generally tend to be this type of man.

6. Religious. The religious man's concern is for unity. He is mystical and sees himself as a part of a cosmic whole, extending to all spheres of life. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and



absolutely satisfying value experience." Of these men, some are "immanent mystics" in that they seek and find the divine through everyday experiences. Others are categorized as "transcendental mystics" who find a religious experience by withdrawing from life and seeking the divine in a vertical movement toward a higher reality.

Each individual is a mixture of these ideal types of men, as explained by Spranger. No given man belongs exclusively to one type or the other but each person will be disposed to organize his life around one or more of these value-directions (Allport, 1961). Personal interests are seen as dynamic personality inclinations which determine the type of response an individual will make to the varied situations confronting him in his daily life (Cantril-Allport, 1933).

The Study of Values is made up of 45 questions based upon a variety of familiar situations. In Part I, 30 choices of 2 alternative answers are offered to be evaluated by a (3 - 0) or (2 - 1) combination of preferences. Part II comprises 15 situations to which 4 possibilities are provided and must be rank-ordered 1,2,3,4. Each of the 6 values is paired an equal number of times with each of the remaining five, each also appears ten times in each part (Allport, 1961). A total preference score is accumulated for each value, corrected and plotted on a profile. It should be noted, again, that each value is not given an absolute level of strength but a relative importance in the total value profile of one individual. It could be possible that the highest value of a generally apathetic person be less intense than the lowest value of a dynamic, active person (Allport-Vernon-Lindzey, 1960, p.8).



The construction of the Study of Values attempts to minimize the probability of distortion and faking. The questions are so arranged as to prevent the subjects' realizing the statistical significance of one choice reply rather than another. Also, the items, having been selected after many revisions, show an equal popularity and thus avoid the response set of social desirability (Allport, 1961).

Measures of internal consistency have generally yielded favorable results, although various authors do not agree on reliability coefficients. Bragden (1952) quotes split half reliabilities ranging from .49 for the social scale to .84 for the aesthetic and religious scales. The authors in the 1951 revision of Study of Values report coefficients ranging from .84 for the theoretical scale to .95 for the religious scale (1960,p.9).

Test-retest reliability coefficients also vary with different reports. The authors indicate two studies done in 1951 and 1957 respectively. The first, with an interval of one month, showed a range from .77 for the social scale to .92 for the economic scale; the second study, with two months' interval, gave reliabilities ranging from .84 for the economic scale to .93 for the religious scale (Allport-Vernon-Lindzey, 1960,p.10). A previous study yielded the following results: .66, .71, .84, .39, .55 and .80 (Vernon and Allport, 1931). Cantril and Allport (1933) report the coefficients given by Whiteley: .68, .79, .86, .50, .76 and .81.

Although these coefficients are not identical, they show a common trend in that the social value scale is the least reliable, notwithstanding the corrections and redefinitions of the 1951 revised form. The





religious and aesthetic values show most reliable coefficient figures.

Since the scores are relative, a high score on one or more values is counterbalanced by a low score on one or more of the remaining values. Therefore, it is difficult to state interrelations among the values. Arsenian (1943) indicates a single positive relationship: that between economic and political values. On the other hand, Vernon and Allport (1931) indicate a positive relation between economic and political values, social and religious values, theoretical and aesthetic values. Both social and religious values are opposed to theoretical, economic and political values. Allport-Vernon-Lindzey (1960) report positive associations between social and religious values, between economic and political values and possibly between theoretical and aesthetic values. Duffy (1940) states that factor analysis of the six values test suggest that economic and political values are not separate and distinct, that aesthetic value consists in anti-economic, anti-political and pro-theoretical values. Religious values are really the lack of interest in economic, political and theoretical values while theoretical and social values are positive and distinct.

Evidence for the validity of the Study of Values comes from the fact that the scores of characteristic groups show significant differences. Different occupations and groups are clearly differentiated by the test, both the old and the revised forms (Cantril-Allport, 1933; Duffy, 1940; Vernon-Allport, 1961).

Dukes (1955) states:"... for two decades now, the Allport-Vernon





Study of Values has been a popular instrument in differential psychology (p. 34)." The author goes on to review a number of studies which have been conducted using this instrument for quantifying the values of groups of individuals.

As the Cantril-Allport (1933) data indicate, the Study of Values is successful in distinguishing basic interests of contrasting occupational groups. Persons in religious occupations or training programs score high on the religious value; artists on the aesthetic value; physicians, scientists or engineers on the theoretical. Negative relationships include office worker, theoretical; artist, architect, scientist or physician, economic; engineer, political (Dukes, 1955, p. 30). Anderson (1938) rated a group of employees of the Y.M.C.A. using this instrument. The group results bore out her theoretical expectations and actually showed high interest in religious and social values while economic and political values exhibited significantly low trends. The author concludes that "this measure is practically useful in providing clues as to the agreement between the interest drives of individuals considering the work and the interest drives finding expression and satisfaction in the work (p.465)."

In view of these relationships, Dukes indicates that "value tests have been deemed worthwhile supplements in vocational guidance or vocational selection to those of the more aptitude-ability variety (1955,p.30)."

Some efforts have been made to examine the effect of cultural background on value orientation. Reports of studies by Morris and Lo



(Dukes, 1955) show that similarities between Asiatic and American college students' preferences are more obvious than are differences. McGranahm found differences in expression of social attitudes between post-war German and American youth. Interpretation of such results should take into account the many variables other than country of birth that could determine cultural value patterns.

Interesting attempts to objectify happiness and adjustment and to relate them to values have been undertaken. Hartman (1934, p. 210) reports no significant correlation between self and associates' ratings on a happiness concept and any of the Allport-Vernon values. However, Todd is reported (Dukes, 1955, p. 31) to have obtained positive correlations between deans' and advisers' ratings on adjustment with religious and social values, negative with economic.

The many studies which have been done using the Study of Values as well as the rigorous care which has gone into its construction would seem to recommend this instrument as a valid and reliable one in measuring the relative weight carried by the six basic "loves" of a particular individual, as Schevenell describes the interest in the truth, the useful, the beautiful, the human, the powerful and the divine (Bouchard, 1967).

#### Rokeach Survey of Values

The Rokeach Survey of Values unlike the forced choice instrument just described, is composed of a rank-ordering of 18 instrumental values. The author bases his empirical efforts on the principle that there is an operational distinction between terminal and instrumental values, that



both these groups of values are functionally interrelated, that both contribute to the choice behavior of the individual (Rokeach, 1967).

Part I of the Survey of Values is composed of a set of terminal values arranged in alphabetical order and the subject is asked to number them in order of preference. Part II is similarly arranged for the instrumental values. There have been four successive revisions of the test. Form A, the original version, was composed of 12 instrumental and 12 terminal values and had test-retest reliabilities in the .60's after a seven week period. Form D, the fourth version composed of 18 instrumental and 18 terminal values has shown test-retest reliabilities in the .70's after seven weeks. Form E which will be used differs from the previous one only in the type and arrangement of the printing.

Rokeach states that the rank-orderings

seem to be reasonably stable over time...

data has been obtained on the similarities and

differences in instrumental and terminal values of

many groups differing in age, sex, education,

occupation, religion and politics. Also obtained

is data on the factorial dimensions along which

instrumental and terminal values are organized, both

separately and together, on the relation between

instrumental and terminal values, between values

and attitudes and between values and behavior(1967,p.15).

Very little of this data has been published to date. Since our purpose is to provide a descriptive analysis of a vocational group, some data of







this type quoted by Rokeach might be meaningful.

Groups of Lutheran ministers, students attending a Calvinist college and Catholic and Lutheran students at a midwestern university ranked salvation first among 12 terminal values. This same value was ranked last by Jewish students and by those expressing no religious preference.

Some inconsistencies in value patterns having to do with freedom and equality for different groups have given rise to Rokeach's comprehensive, two-dimensional model for describing all major variations among various political orientations. Such contrasting value patterns, however, indicate that the measuring instrument is not transparent; the subjects cannot easily be forced into an ordering because of the social desirability of certain responses. All the choice values offered are acceptable in the Western culture and hence the subject must rely on his personal hierarchical system to rank-order them. Also, inconsistencies in the correlation of terminal and instrumental value will not be immediately apparent to the subject as he patterns his value system. This fact makes for less inhibition in choosing values which correspond directly to those held by the subject.

Much of Rokeach's research efforts have been directed toward obtaining empirical data on the phenomena of organization and change in the value-attitude system. Much less study has been undertaken to describe and measure the instrument and terminal value systems as such and to establish occupational group norms.

By combining the Rokeach Scale with the time tested Allport-



Vernon-Lindzey Study of Values it would seem possible to provide a comprehensive picture of the value system of the religious group to be studied. The terminal and instrumental values of the Survey might serve to describe in greater detail and more specifically the profile of the 6 ideal types outlines by the Study of Values for this group of subjects.

#### Open-ended Question

The "Meaning of life" essay is a type of projective test, based on a rather general question. No multiple choice guides thinking into certain directions and no need for generalizing statements are experienced. Ackernecht postulates that

since values that are emotionally most important come to mind first, in the manner of free association, essays would provide a somewhat more inclusive picture of value patterns than other more directive modes of measuring (1964, p.41).

A number of researchers have used the open-ended question as a means of assessing the values held by their subjects. Gillespie and Allport (1955) asked a group of students to write a "Biography of the Future" and empirically reported trends and patterns. Scott was more specific and directed his subjects with two questions: "Think about the various people you admire. What is it about them that you especially admire? What about any person makes him especially good?" (1959, p. 302). The replies revealed the various values held by the subjects. In a similar manner, Ackernecht asked 420 future teachers to write a life-meaning essay in answer to the question: "What is the meaning of life and what does life



mean to you?" Each reply was then sorted according to the themes outlined in Morris' Thirteen Ways of Life (1964,p.41).

In the battery of measuring instruments used in this study, this type of open question offers the possibility of detailing the six A-V-L value areas and providing more personal, subjective meaning to the choices listed on the arbitrary lists of the two previous quantifying measures.

#### Procedure

A number of kits containing the three measuring instruments: an A-V-L Study of Values, a Rokeach Survey of Values, an essay question: "What is the meaning of life and what does life mean to you?" as well as a personal data questionnaire were prepared. The subjects, gathered in five different groups during Easter week, were told the purpose of the test and volunteers were asked to pick up a kit, complete and return it before the week was over. The Sisters were encouraged to present an honest appraisal of the values they held by answering the tests according to what they really felt, whether these values were socially acceptable or not. To facilitate this, the tests and background data were to remain anonymous.





# IV. PRESENTATION OF DATA

## Value Pattern

Data obtained from the 183 completed test kits were used to determine if a homogeneous pattern of values was held by the group of Catholic Sisters in Alberta.

The high values for the entire group of Sisters are shown in Table 2.

Table 2  
Value Dimensions with Highest Scores  
for the Entire Group of Sisters

A-V-L	Mean Score	Rokeach Terminal Values	Mean Rank Order	Rokeach Instrumental	Mean Rank Order	Essay	%
Social	48.8	Salvation	1	Honest	1	Love of	86
Religious	48.2	Wisdom	2	Responsible	2	God	
Aesthetic	38.3	Equality	3	Forgiving	3	Love of	
		True friendship	4	Loving	4	Fellowmen	14
		Inner harmony	5	Helpful	5		

The A-V-L results show the three highest raw scores obtained on the test. It must be remembered that these scores are relative and therefore a high score on one or more values is counterbalanced by a low score in one or more of the remaining values. The Rokeach scores shown are the first five choices in the list of 18 values. On the essay 86% of the subjects selected an aspect of the love of God as the most important value in life, 14% indicated love of fellowmen.





On the other end of the continuum, values which showed the lowest importance are tabulated in Table 3.

Table 3  
Value Dimensions with Lowest Scores  
for the Entire Group of Sisters

A V L	Rokeach Terminal Values		Rokeach Instrumental Values	
	Mean Score	Mean Rank Order	Mean Rank Order	
Political	36.6	Self Respect 13	Ambitious	13
Theoretical	35.1	World of Beauty 14	Obedient	14
Economic	30.9	National Security 15	Polite	15
		Exciting Life 16	Independent	16
		Pleasure 17	Imaginative	17
		Comfortable Life 18	Clean	18

The lowest mean score on the A-V-L Study of Values was reported to be the economic followed by the theoretical and the political. The Rokeach ordered scores show the value dimensions rated as the six least important from the list of 18 values. The essay question does not apply to this pole of the value pattern since it specifically inquired into the meaning life does possess.

Tables 4, 5 and 6 show the extent of variation from the mean of each of the scores for the entire group of Sisters. It is interesting to note that on the A-V-L results, the highest mean scores show the greatest standard deviation while the lowest standard deviation is shown



for the mean score of the political value, one of the three values chosen as the least important.

Table 4  
Mean Scores and Standard Deviations  
for the Entire Group on the  
A-V-L Study of Values

	$\bar{X}$	$\sigma$
Theoretical	35.17	7.40
Economic	30.93	7.51
Aesthetic	38.25	8.40
Social	48.83	7.93
Political	36.67	6.95
Religious	48.18	8.62



Table 5  
Mean Rank Scores on the Rokeach Terminal  
Values for the Entire Group

Values	$\bar{X}$	$\sigma$	Rank Order
Salvation	3.59	4.40	1
Wisdom	3.82	2.67	2
Equality	6.88	3.72	3
True Friendship	6.90	3.60	4
Inner harmony	6.99	3.78	5
Happiness	7.39	3.89	6
Sense of accomplishment	7.84	3.86	7
World at peace	8.12	3.74	8
Freedom	8.54	4.36	9
Social Recognition	9.06	4.07	10
Mature love	9.18	5.11	11
Family security	9.94	3.70	12
Self respect	11.35	4.42	13
World of beauty	11.39	3.49	14
National security	12.78	3.47	15
Exciting life	14.06	3.48	16
Pleasure	16.37	2.22	17
Comfortable life	16.54	1.70	18





Table 6  
Mean Rank Scores on the Rokeach Instrumental  
Values for the Entire Group

Values	$\bar{X}$	$\sigma$	Rank Order
Honest	3.79	3.05	1
Responsible	5.09	3.22	2
Forgiving	6.37	4.33	3
Loving	6.91	5.20	4
Helpful	6.95	4.16	5
Broadminded	7.29	4.21	6
Courageous	7.50	4.09	7
Self controlled	8.07	3.95	8
Cheerful	8.78	4.53	9
Logical	10.14	4.82	10
Capable	10.61	4.12	11
Intellectual	11.55	4.50	12
Ambitious	11.89	4.54	13
Obedient	12.03	4.29	14
Polite	12.90	3.82	15
Independent	13.71	4.13	16
Imaginative	13.87	3.89	17
Clean	14.00	4.09	18



### Group Differences

The second aim of this study was to determine if the established value pattern showed significant differences for women in the religious vocations with different number of years of commitment, in different occupations, of different ethnic backgrounds and in different religious orders.

For this purpose, it was necessary to regroup the subjects in four categories: years of commitment, occupation, ethnic background and religious orders. Table 7 gives the number of subjects in each sub-group.

The Newman-Keuls test of comparison between ordered means was used to determine whether significant differences were apparent between the groups in each category for each of the 42 value dimensions tested on the A-V-L and Rokeach scales.

On the A-V-L, all the groups showed striking similarity of patterning for the six values: theoretical, economic, aesthetic, social, political and religious. These trends can be seen in Figures 1 - 4.

Although some differences appear among the scores of the different sub-groups (Appendix A, pages 89-90), only one of these differences was significant at the .05 level. It occurred between the two ethnic groups, French Canadian and non French Canadian on the value dimension "aesthetic".

The Rokeach scale results made possible interesting comparisons in ranking the 18 terminal and 18 instrumental value dimensions. Some of the differences shown proved to be significant.



Table 7  
Sub-groups in Four Categories and  
Number of Subjects in Each

<u>Years of Commitment</u>	N
Group 1 - Novices and junior professed (1 - 5 yrs.)	23
2 - Perpetual vows 6 - 15 yrs.	46
3 - " 16-25 yrs.	47
4 - " 26-35 yrs.	37
5 - " 36 yrs.	30
<u>Occupational Groups</u>	
Group 1 - Administrators	16
2. - Housekeepers	12
3 - Nurses and social workers	16
4 - Students	28
5 - Teachers	102
6 - Others	6
<u>Ethnic Groups</u>	
Group 1 - French Canadian	99
2 - Non French Canadian	84
<u>Religious Groups</u>	
Group 1 - Holy Cross	42
2 - Daughters of Jesus	36
3 - Ursulines of Jesus	21
4 - Grey Nuns	23
5 - Sisters of Providence	29
6 - Others	32



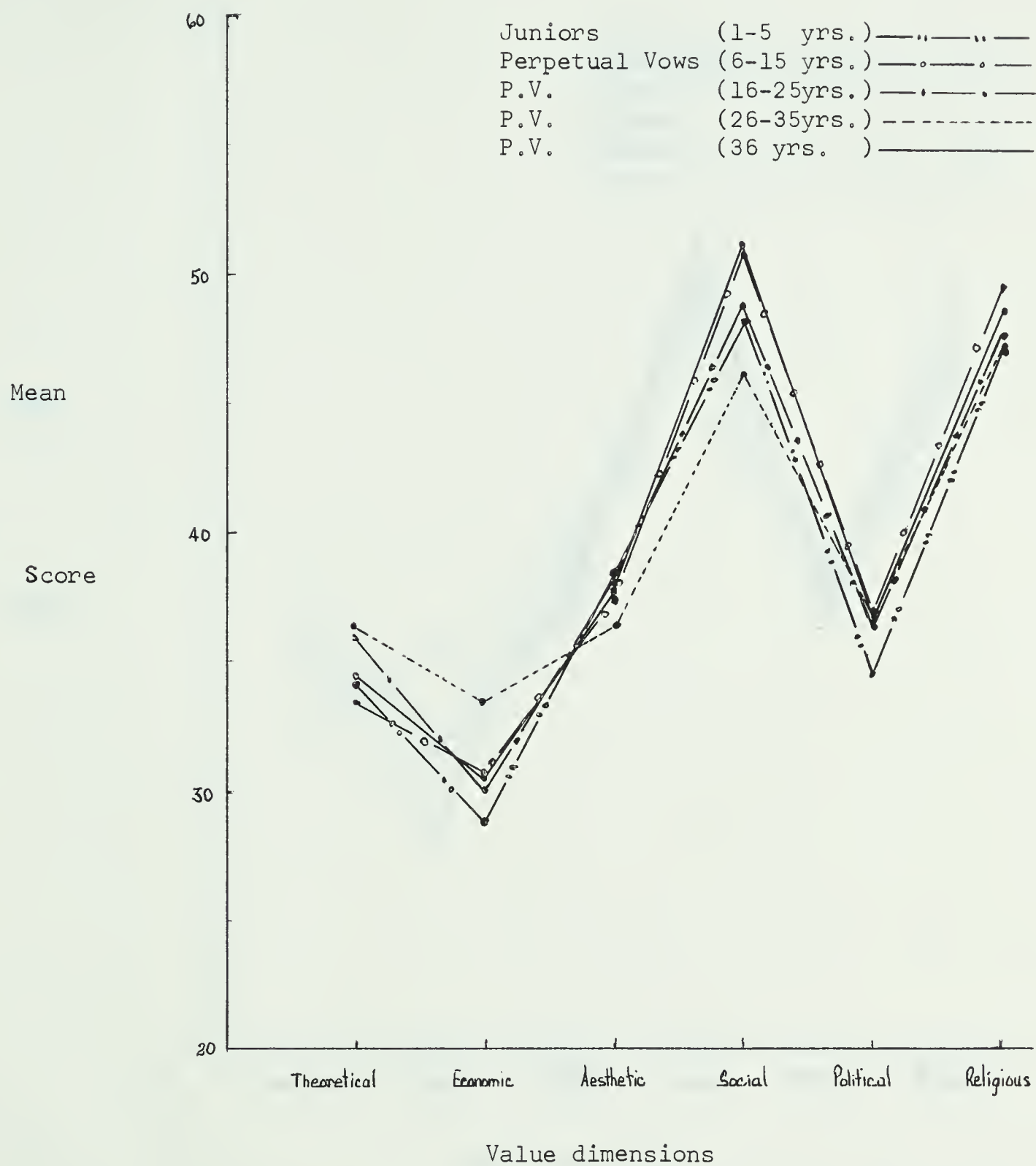


Figure 1 - Comparison of Mean Scores on A-V-L for  
Sub-group 1 : Years of Commitment





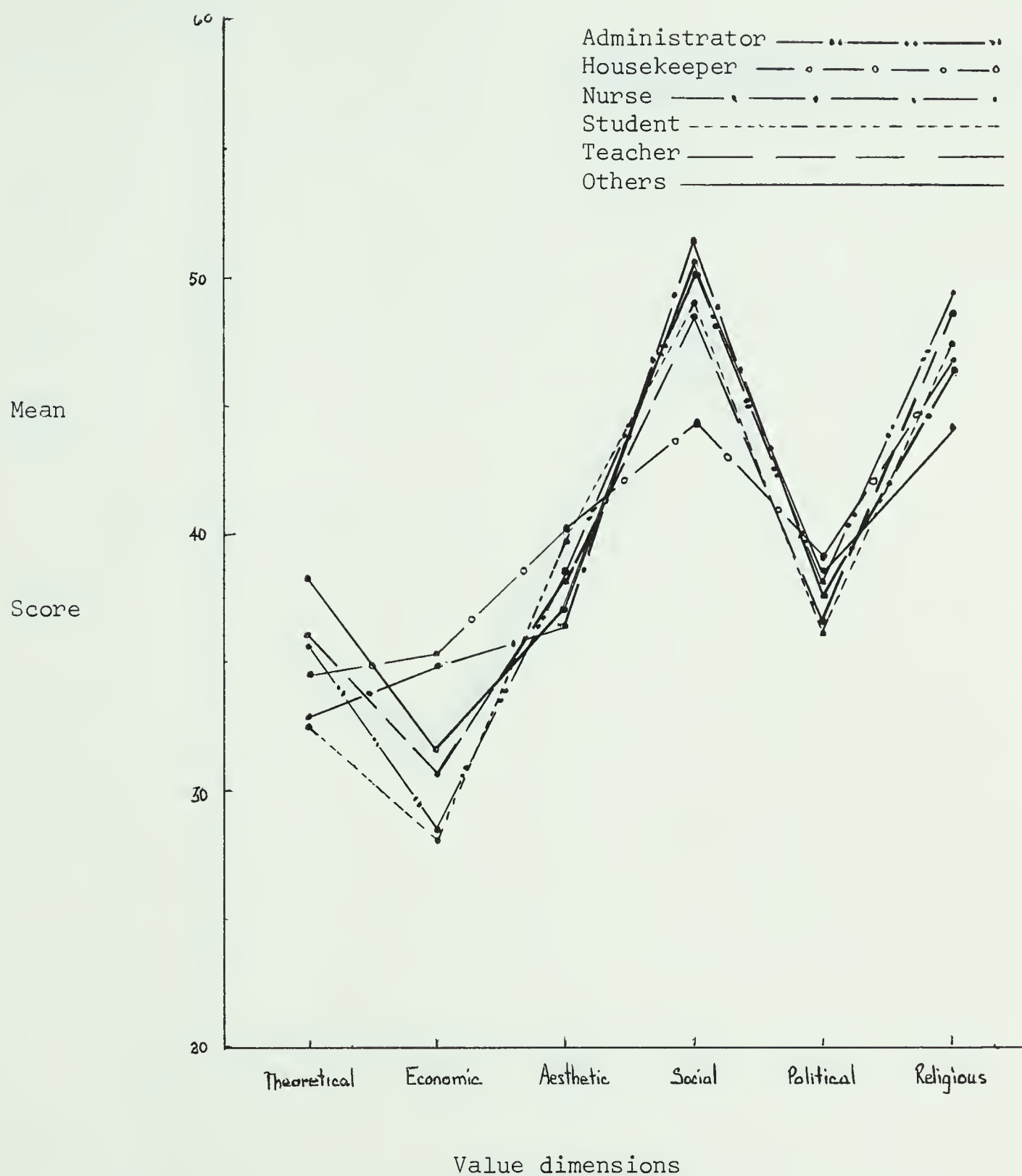


Figure 2 - Comparison of Mean Scores on A-V-L for  
Sub-group 2 : Occupational Groups



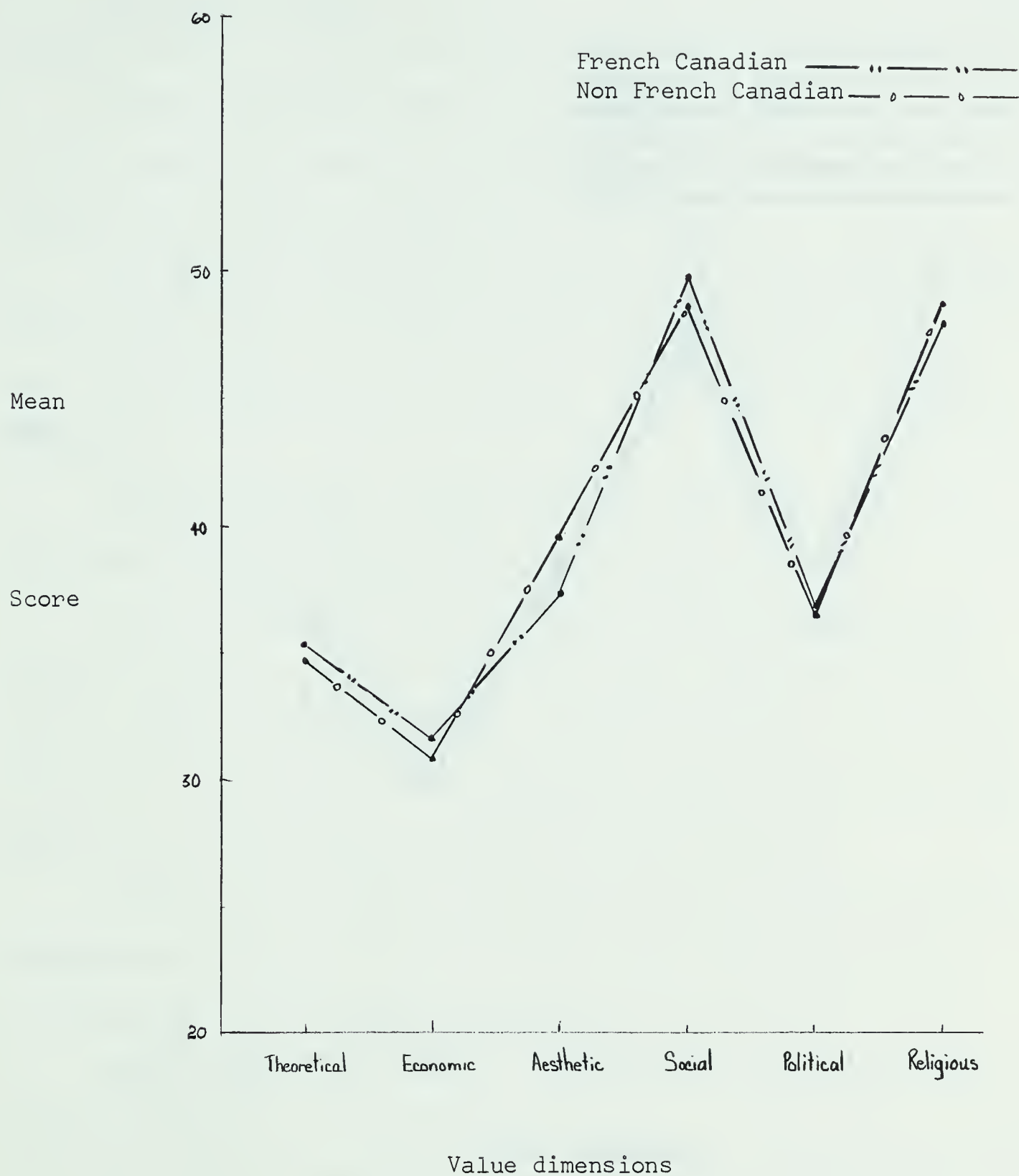


Figure 3 - Comparison of Mean Scores on A-V-L  
for Sub-group 3 : Ethnic Groups



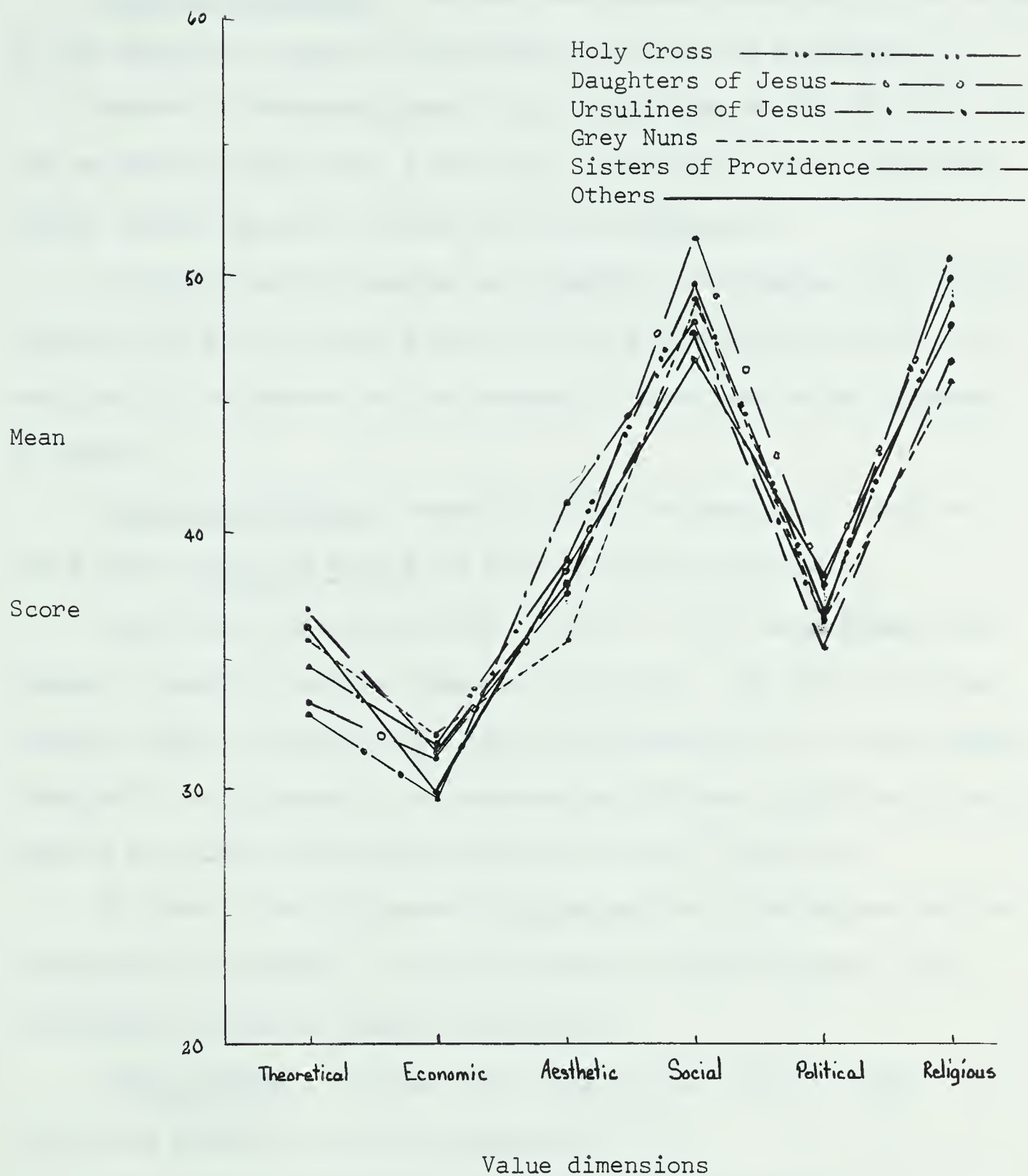


Figure 4 - Comparison of Mean Scores on A-V-L  
for Sub-group 4 : Religious Groups





Years of commitment. The mean rank scores given each of the values by the sub-groups: years of commitment are tabulated in Appendix B.

Several differences proved to be significant at the .05 level. It can be observed from Table 8 that these significant differences occur mainly between groups at either end of the continuum.

Although such differences are apparent, the Spearman test of rank correlations gives results which show high positive correlations for each pair of sub-groups in this category. These results are apparent in Table 9.

Occupational groups. Appendix C shows the mean rank scores on the Rokeach Survey of Values for the occupational sub-groups.

Significant differences were apparent on five value dimensions: pleasure, capable, helpful, logical, and loving. The group of housekeepers, group 2, showed significant differences on all of these except "logical". On "pleasure", the housekeepers differed significantly with each of the other occupational groups, as shown in Table 10.

In Table 11 are tabulated the Spearman rank correlations for the occupational sub-groups. It can be noted that, again, group 2, the housekeepers, show the lowest correlations.

Ethnic groups. The mean rank scores on the Rokeach values for the ethnic groups are shown in Appendix D.

Three values, self-respect, ambitious and imaginative, show significant differences at the .01 level for the 2 groups, French Canadian and non French Canadian. However, differences significant at the .05 level are more numerous, as seen in Table 12.



TABLE 8

Values for which Rokeach Scores show Significant Differences

Between Sub-groups: Years of Commitment

Using Newman-Keuls Comparison of Ordered Means

Values	Years of Commitment									
	1-2	1-3	1-4	1-5	2-3	2-4	2-5	3-4	3-5	4-5
Sense of accomp.	.44	1.67	2.15	2.73*	1.23	1.72	2.29	.49	1.06	.58
Mature love	.63	2.66	3.85*	3.71*	2.03	3.22*	3.08*	1.19	1.05	.14
True friendship	.52	.09	.02	1.93	.09	.54	2.45*	.64	2.55*	1.91
Logical	1.80	4.22**	4.33**	3.23*	2.41	2.52	1.42	.12	.99	1.11
Loving	1.96	2.67	4.74**	1.82	.71	2.78	.14	2.07	.85	2.93

\*  $p \leq .05$ \*\*  $p \leq .01$ 

Group 1. 1 - 5 yrs. Group 2. 6 - 15 yrs.

" 3. 16 - 25 yrs. " 4. 26 - 35 yrs.

Group 5. 36 yrs. +



TABLE 9  
Spearman Rank Correlations for  
Sub-groups: Years of Commitment

Groups	Rokeach Terminal	Rokeach Instrumental
	$\rho$	$\rho$
1 - 2	+ .97	+ .91
1 - 3	+ .93	+ .89
1 - 4	+ .88	+ .79
1 - 5	+ .80	+ .88
2 - 3	+ .97	+ .97
2 - 4	+ .95	+ .91
2 - 5	+ .85	+ .95
3 - 4	+ .98	+ .91
3 - 5	+ .93	+ .94
4 - 5	+ .93	+ .90

Group 1. 1 - 5 yrs.

Group 2. 6 - 15 yrs.

Group 3. 16 - 25 yrs.

Group 4. 26 - 35 yrs.

Group 5. 36 yrs.



TABLE 10

Values for which Rokeach Scores show Significant  
Differences Between Occupational Groups  
Using Newman-Keuls Test

Values	Occupational Groups														
	1-2	1-3	1-4	1-5	1-6	2-3	2-4	2-5	2-6	3-4	3-5	3-6	4-5	4-6	5-6
Pleasure	2.94**	.06	.72	.43	.27	3.88**	2.21**	2.51**	2.67**	.66	.37	.21	.30	.45	.16
Capable	4.63**	.94	.55	1.88	3.24	3.69*	5.18**	2.75	1.39	1.49	.94	2.30	2.43	3.70*	1.36
Helpful	4.35*	.50	2.87	1.76	2.94	3.85	1.49	2.59	1.42	2.37	1.26	2.44	1.11	.07	1.18
Logical	.42	2.48	4.71*	.99	2.83	1.96	4.30	.57	2.42	2.34	1.39	.46	3.72	1.88	1.84
Loving	2.60	.44	2.88	.21	1.09	2.17	5.49*	2.81	3.69	3.32	.64	1.53	2.68	1.79	.89

\*  $p < .05$ \*\*  $p < .01$ 

Group 1. Administrators    Group 2. Housekeepers

"    3. Nurses and social workers

"    4. Students    Group 5. Teachers

Group 6. Others





TABLE 11  
Spearman Rank Correlations for  
Sub-groups: Occupations

Groups	Rokeach Terminal	Rokeach Instrumental
1 - 2	+.87	+.75
1 - 3	+.90	+.88
1 - 4	+.87	+.76
1 - 5	+.93	+.93
1 - 6	+.87	+.83
2 - 3	+.83	+.79
2 - 4	+.86	+.72
2 - 5	+.84	+.81
2 - 6	+.85	+.79
3 - 4	+.97	+.88
3 - 5	+.93	+.94
3 - 6	+.84	+.91
4 - 5	+.89	+.88
4 - 6	+.80	+.82
5 - 6	+.87	+.86

Group 1. Administrator

Group 2. Housekeeper

Group 3. Nurse and social worker

Group 4. Student

Group 5. Teacher

Group 6. Others



TABLE 12  
 Values for which Rokeach Scores show Significant  
 Differences Between Ethnic Groups  
 Using Newman-Keuls Test

Values	Ethnic Groups
	French Canadian - Non French Canadian
Sense of accomplishment	1.20 *
Inner harmony	1.31 *
Self-respect	1.93 **
Ambitious	2.11 **
Cheerful	1.60 *
Forgiving	1.27 *
Imaginative	1.58 **
Logical	1.77 *

\*  $p < .05$

\*\*  $p < .01$

Religious groups. Appendix E, pages 101 - 102 show the mean scores for the six religious orders on the Rokeach Survey of Values.

As has been observed in other categories, one group shows consistent differences with the other five. Three values are thus characterized: equality, cheerful and self-respect. On this last dimensions, group one differs significantly with 4 of the 5 remaining groups. (Table 13).

Correlations of the Rokeach scores for the religious groups are given in Table 14. It is interesting to note that all correlations are high, in the range of .8 or .9.



TABLE 13

Values for which Rokeach Scores show Significant

Differences Between Religious Groups

Using Newman-Keuls Test

Values	Religious Groups														
	1-2	1-3	1-4	1-5	1-6	2-3	2-4	2-5	2-6	3-4	3-5	3-6	4-5	4-6	5-6
Equality	1.77	1.12	2.70*	2.75*	1.56	.65	.94	.98	.21	1.59	1.63	.44	.04	1.15	1.19
Self respect	3.79**	3.19*	3.27*	2.16	3.31*	.60	.52	1.63	.48	.08	1.03	.12	1.10	.05	1.15
Cheerful	2.73	3.88**	3.90**	1.74	3.37*	1.15	1.17	.99	.64	.02	2.14	.51	2.16	.53	1.63
Salvation	.37	1.45	1.84	1.58	1.38	1.08	2.21	1.95	1.00	3.29*	3.03	.08	.26	3.22*	2.95*

\*  $p < .05$

\*\*  $p < .01$

Group 1. Holy Cross Group 2. Daughters of J.  
 " 3. Ursulines of J. Group 4. Grey Nuns  
 " 5. Srs. of Providence " 6. Others





TABLE 14  
Spearman Rank Correlations for  
Religious Groups

Groups	Rokeach Terminal	Rokeach Instrumental
1 - 2	+.87	+.90
1 - 3	+.90	+.84
1 - 4	+.88	+.89
1 - 5	+.87	+.93
1 - 6	+.88	+.92
2 - 3	+.91	+.86
2 - 4	+.93	+.94
2 - 5	+.87	+.94
2 - 6	+.90	+.91
3 - 4	+.97	+.91
3 - 5	+.93	+.91
3 - 6	+.99	+.96
4 - 5	+.91	+.96
4 - 6	+.95	+.92
5 - 6	+.96	+.94

Group 1. Holy Cross    Group 2. Daughters of J.  
 "    3. Ursulines of J.    Group 4. Grey Nuns  
 "    5. Srs. of Providence    " 6. Others



## V. INTERPRETATION OF DATA

### Value Pattern

The first aim of this study was to determine whether a sample of Catholic Sisters in Alberta exhibit a homogeneous value pattern. Results using the three instruments: A-V-L Study of Values, Rokeach Survey of Values, and an open-ended question show that this group of Sisters does exhibit such a value pattern.

#### A-V-L Study of Values

Results on the Allport-Vernon-Lindzey Study of Values confirm expectations for this group of women. The high values are centered around two main areas: the social and the religious.

Social value. The social value, as defined by Vernon and Allport (1931, p. 232) quantifies the altruistic tendencies of the subject. It is characteristic of such a group as this whose individual members have given their lives "to the service of God and the Church". Studies reported by Cantril and Allport (1933), by Duffy (1940) and by Weisgerber (1966) show a high social value for this occupational group, both with men and with women.

To study the social value more closely, the writer has grouped the questions along two dimensions: 1 - love of others translated through structures e.g. " I would give my surplus income to the Family Welfare Society; I would prefer to spend my leisure time in establishing a center for the care and training of the feeble-minded", 2 - altruistic selflessness of attitude e.g. "I feel the most desirable character traits are



unselfishness and sympathy; I receive most enjoyment from plays that have a theme of human suffering and love."

The distinction here seems to be the same as that which Bragden (1952) named "Factor B", a differentiation between idealism and practicality.

Idealism suggested interest in high evaluation of concepts and beliefs concerned with improvement of the social structure and the general manner of living of human beings. Practicality implied acceptance of things as they are with high evaluation of activities, concepts and attitudes having to do with effective action within this framework. (p. 30).

It is interesting to note that a very similar proportion of the total possible scores was chosen on these two dimensions (Table 15).

Table 15

Comparison of Actual Mean Scores for  
Two Dimensions of A-V-L Social Value

	Total Possible Score	Actual Mean Score	%
Idealism	36	26.6	74
Practicality	34	24.9	73



Religious value. In most reported studies, a high religious value was found to be characteristic of female and ministerial groups. Duffy (1940) quotes this tendency in Hartman scores for the two sexes, the A-V-L manual (1960) shows this distinction as well as the surveys by Cantril and Allport (1933).

Since the group of subjects in this sample profess to devote their lives to God and the Church, again it is to be expected that the religious value would be important to them.

An analysis of the statements that make up the religious score leads to interesting implications. As defined by Vernon and Allport (1931, p. 232) the religious value can be translated by two different attitudes: that of the transcendent mystic who finds the Divine directly through contemplation and that of him who communes with God experientially through daily events. In the Study of Values, although the choice did not mean the elimination of one aspect in favor of the other, the proportion of total possible scores chosen on each dimension, as defined by the writer, is of interest (Table 16).

This trend appears to be reinforced by the analysis of A-V-L question 17, part A. The statement requires a specific choice to be made between the two aspects. "The aim of the churches at the present time should be: a) to bring our altruistic and charitable tendencies, b) to encourage spiritual worship and a sense of communion with the highest."





Table 16  
Comparison of Actual Mean Scores for Two  
Dimensions of A-V-L Religious Value

	Total Possible Score	Actual Mean Score	%
Transcendent Religious	19	12	63
Immanent Religious	51	42	80

One hundred fifteen of the 183 subjects or 64% chose to regard the church as an important social institution, sixty-five Sisters or 36% saw it as mainly promoting direct relations with God.

The Alberta Sisters, then, relate the religious and the social values very closely. Undoubtedly, this is a reflection of the cultural and sociological trends of the times (Babin in Leclercq, 1965, p. 211).

The dichotomy labelled "laboratoire - oratoire" is one which has caused much upheaval in theological circles, one which is significant of anxiety for many Sisters today as they search for an equilibrium which will enable them to be true witnesses of Christ's selfless love.

Aesthetic value. The entire group scored a mean of 38.25 on the aesthetic value. As for the previous values analyzed, the writer found the aesthetic score was composed of two dimensions. Thirty-two of the possible 70 points can be attributed to an aesthetic appreciation of works of art which would seem to be a function of educational experiences.



A score of 38 was possible on the aesthetic attitude dimensions, e.g.

"Do you prefer a friend who shows artistic and emotional sensitivity?"

Table 17 indicates the similarity of % of scores attributed to the two dimensions of the aesthetic value. The lack of educational experiences in this domain, then, would not reasonably explain the middling evaluation of the aesthetic value.

Table 17

Comparison of Actual Mean Scores for Two  
Dimensions of A-V-L Aesthetic Value

	Total Possible Score	Actual Mean Score	%
Aesthetic attitude	38	17.7	45
Appreciation of works of art	32	16.7	52

Individualism which is emphasized in the detail of this aesthetic value is less prominent in the group living which is characteristic of Sisters. Their collective way of life is one of the main characters of religious life - although the present trend is to smaller groups of 2 or 3. While the wealth of an order of Sisters lies in the aggregate of many talented individuals, each individual is likely to subordinate her interests to the common needs and interests of the group.

The last three values show the lowest scores on the A-V-L for this group of Sisters in Alberta.

Economic Value. The importance of the useful, the practical seems



to be quite secondary relative to the other values tested.

Women in religious life have freely given of themselves for the service of others. This "gratuité" then normally reflects itself in the little weight which is given to matters of usefulness and business.

Group living, with its common fund of salaries earned, tends to encourage financial security for all the individual members. It would seem that if this security is assured, less value will be placed in questioning its availability and use.

Theoretical value. Questions dealing with items such as "furthering scientific research", "discussion of development of science" and "preference for writing and publishing an original biological essay or article" seem to have gained very little favor with our subjects. They appear more concerned with people-orientation than object-orientation. Possibly this trend lies in the distinction of sexes. Rosenberg concludes, from his data, that women are more people-oriented as opposed to men who show extrinsic reward-orientation (1957).

Political value. Neither does love of power seem particularly appealing to this group of women. Their religious training, no doubt has emphasized the importance of submissiveness and existence of hierarchical levels within the organization.

However, to counterbalance this, stress is more and more indicated on such variables as awareness of personal responsibility, group planning and group decisions. "... Awareness of the inadequacies of dependency training for living in today's world is part of the thinking of current Sister educators and profound changes are in process and under consider-





ation at every level (Muckenhirn, 1965, p. 35)."

Essay.

Tabulation of the essay reports shows a certain break in the pattern. It seems that the subjects in this test were greatly influenced by the role expectation. 85% indicated their highest value to be "love of God"; 52% in direct relationship with Him, 33% through everyday meaningful human relations. Comments involving growth and self-development were included in the immanent religious category since they were described as ways of developing the gift of life received from God by each individual.

These data seem contrary to what could be expected following the scoring of the A-V-L religious and social values. It was noted that in a forced-choice between the social-religious and the mystical-religious aspects, more weight was given to the former than the latter.

In this free-writing to answer an open-ended question, there is evidence of rote learning and verbatim reproduction of characteristic answers to several classic questions such as: "Why were you created?" Phrases which have become meaningless through time and wear were repeatedly used to answer the meaning of life questions. "Life is a time to know, love and serve God in preparation for eternal life." Intellectual concepts which seem very little related to everyday reality also tended to replace an actual, personal appraisal of the question. "Life is a time to work at the extension of God's Kingdom among humanity." "Life is given to me so I may work for the Glory of Almighty God." "Life is a preparation for eternity."



Although first choice was thus given to the religious value in the essay, many of the subjects went on to develop the point that life, a gift of love from God, must be "spent in loving in return", must be "used to the fullest in order to help make this world a better place to live in". More than half the Sisters mentioned that life is a time for "self-development and growth which enable one to more effectively love and serve God through our fellow man."

A secondary importance was thus given in the essays to the two concepts: "love thy neighbor" and "know thyself". However, here again, a comparison with the scores on the Rokeach values seems to support the view that these concepts were included in the essay as a result of intellectual reasoning. Corresponding Rokeach values: "mature love" and "self-respect" were not rated among the high mean ranks.

On the other hand, a few subjects admitted quite frankly and in a personal way that "at the moment, life to me means precious little".

Role expectations, intellectualization as well as possible difficulty in the definition of terms seem to be the main explanations for the discrepancy which is observed in the results of the scales and the open-ended question.

#### Rokeach Survey of Values

Generally the A-V-L Study of Values and the Rokeach Survey of Values show consistency in the patterning of values for this group of Alberta Sisters.

Tables 18 and 19 show the relationship which is apparent between the value dimensions rated highest on the three measuring instruments.



The social value carrying the highest mean score on the A-V-L is supported by similar altruistic concepts among the first six values on the Rokeach scale: forgiving, loving, helpful, true friendship and equality. As well, 14% of the essays stated the meaning of life is to be found in love of fellowman.

Table 18

Comparison of Social Value Concepts Rated Among the  
Highest on the Three Measuring Instruments

Instrument	Value Dimensions
A-V-L	social value
Rokeach	forgiving loving helpful true friendship equality
Essay	love of fellowman

The importance of the religious value in its two dimensions, immanent and transcendent, is carried over among the heaviest weightings calculated on the Rokeach Scale. By breaking down the concept "love of God" which scored 86% on the meaning of life essay, several of its component ideas can be classified along the two religious value dimensions, as shown in Table 19.





Table 19  
Comparison of Religious Value Concepts  
Rated Among the Highest on the  
Three Measuring Instruments

Instrument	Value Dimensions	
A-V-L	Religious transcendent	Religious immanent
Rokeach	Salvation	Honest
	Wisdom	Responsible
		Inner harmony
Essay	Find eternal happiness	Become Christlike
	Establish personal	Spread Word of God to all
	relationship with God	Time of growth and self development
		Time of trial and testing

In a similar manner, the value concepts which scored lowest on the measuring instruments can be grouped.

The least important A-V-L value proved to be the economic value with a mean score of 30.9. Stressing the low value of the useful, Rokeach dimensions include comfortable life, pleasure, exciting life, clean and independent (Table 20).

In a similar manner, the A-V-L theoretical value and the Rokeach imaginative concept can also be matched.





Table 20  
Comparison of Economic Value Concepts  
Rated Among the Lowest on the  
Three Measuring Instruments

Instruments	Value Dimensions
A-V-L	Economic value
Rokeach	Comfortable life
	Pleasure
	Exciting life
	Clean
	Independent

Table 21 groups three Rokeach value dimensions with the A-V-L political value, thus showing the lack of importance of power and authority for the subjects tested.

Table 21  
Comparison of Political Value Concepts  
Rated Among the Lowest on the  
Measuring Instruments

Instrument	Value Dimensions
A-V-L	Political value
Rokeach	Ambitious
	Obedient
	Polite



Certain trends seem apparent from the tabulation of the composite group scores of values. This group of Sisters shows orientation towards people as opposed to object-orientation. Their main values are social, they live collectively and seem ready to subordinate individualism to group interest. To be loving, helpful, cheerful and forgiving is more important than to be ambitious, capable and clean. The striving for equality, inner harmony, salvation and true friendship prevails over the search for a comfortable life and for social recognition.

The people for whom the subjects show interest are those who make up their "here and now" community. National security, world peace, family security are rated lower than a general social concern more easily implemented in the immediate surroundings of the subjects.

It seems evident that others can be helped and understood only to the extent that one's own self-development is stable and profound. Rogers (1961, p. 56) suggests that "the optional helping relationship is the kind of relationship created by a person who is psychologically mature... the degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself." Empathy and positive regard must anchor their roots in a basic personal level of self development, deeper and more sustaining than a role.

This dimension in the value pattern of Sisters seems less profound. Exterior attitudes, ways of being that can be recognized on sight seem to be more important than deeper, inner dynamisms. Being cheerful, helpful, and forgiving is more important than being courageous and im-



aginative; true friendship and equality are rated above self respect and mature love.

It could be argued that wisdom, defined as a mature understanding of life, as well as honesty were among the first choices relative to importance. Quite possibly, the problem of definition of terms might have played a role in interpretation. There remains a current of direction towards lack of interest in self-identity and creativity.

The general pattern of values held by this sample of Sisters in Alberta is generally characteristic of that found in various other research projects having to do with groups of women in religious orders.

#### Group Differences

As a second aim, this study proposed to determine whether such a value pattern as that previously established shows significant differences for women in the religious vocation with different number of years of commitment, in different occupations, of different ethnic backgrounds and in different religious orders.

#### A-V-L Study of Values

Only one significant difference was apparent in the results of the A-V-L. For the grouping of the sample according to ethnic backgrounds, the aesthetic value scored a mean of 40 for the non-French Canadian and 37 for the French Canadians. This difference though slight was significant at the .05 level.

One might suspect that the cultural traditions and related experiences of the non-French Canadians have influenced their appreciation of art and awakened their artistic and emotional sensitivity. On





the other hand, many French Canadians have only just begun to become aware of the wealth of their cultural heritage.

#### Rokeach Survey of Values

The Rokeach scale showed some significant differences for a few of the sub-groups.

Years of commitment. In general, most values appeared to be stable through time. Different sub-groups showed similar direction of patterning among A-V-L values. This follows closely the results obtained by Bouchard (1967, p. 105). The Rokeach Survey of Values showed certain differences. The concept "loving" elicited reactions which differed with years of commitment. This value tended to decrease in importance with the accumulation of years as can be seen from Figure 5.

Along a dimension similar in meaning, the concept of "mature love" followed the same trend (Figure 6).

Because of the importance of the altruistic social value on the A-V-L and the prime consideration given to love of fellowman on the essay, it would seem consistent that the more specifically other-oriented dimensions, loving and mature love, would be emphasized as well. Yet this is not so. Quite possibly, as a result of contemporary educational and cultural influences, younger persons have become more sensitized to the importance of interpersonal relationships. They prize a warm, empathic climate as the first step towards witnessing a Christlike image. They realize that this must not remain an intellectual consideration (note the inverse progression of positive value attached to the concept "logical" on Figure 7) and they are eager to face the challenge in their everyday relationships.



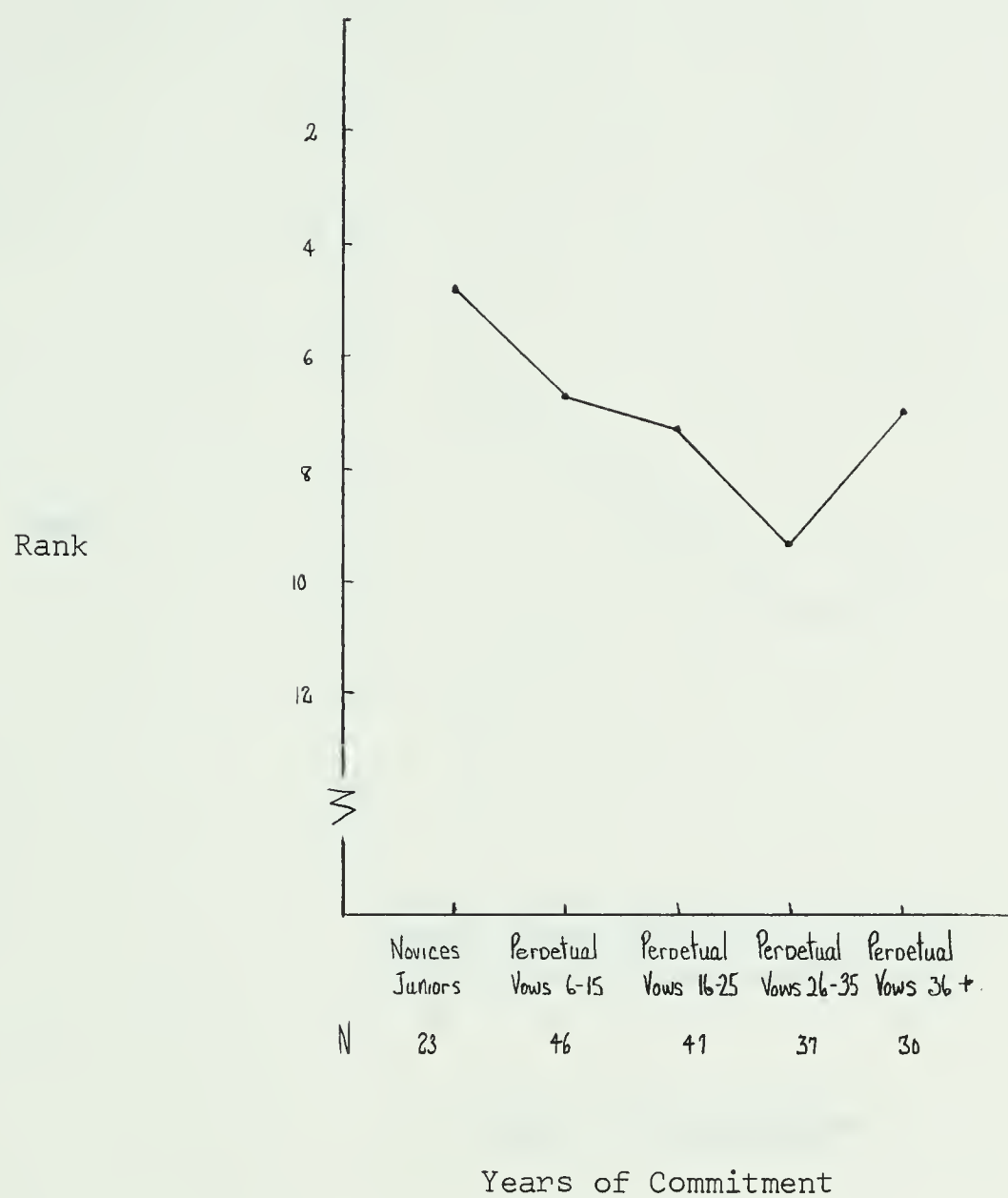


Figure 5 -- Mean Ranking of the Value "loving"  
by Years of Commitment



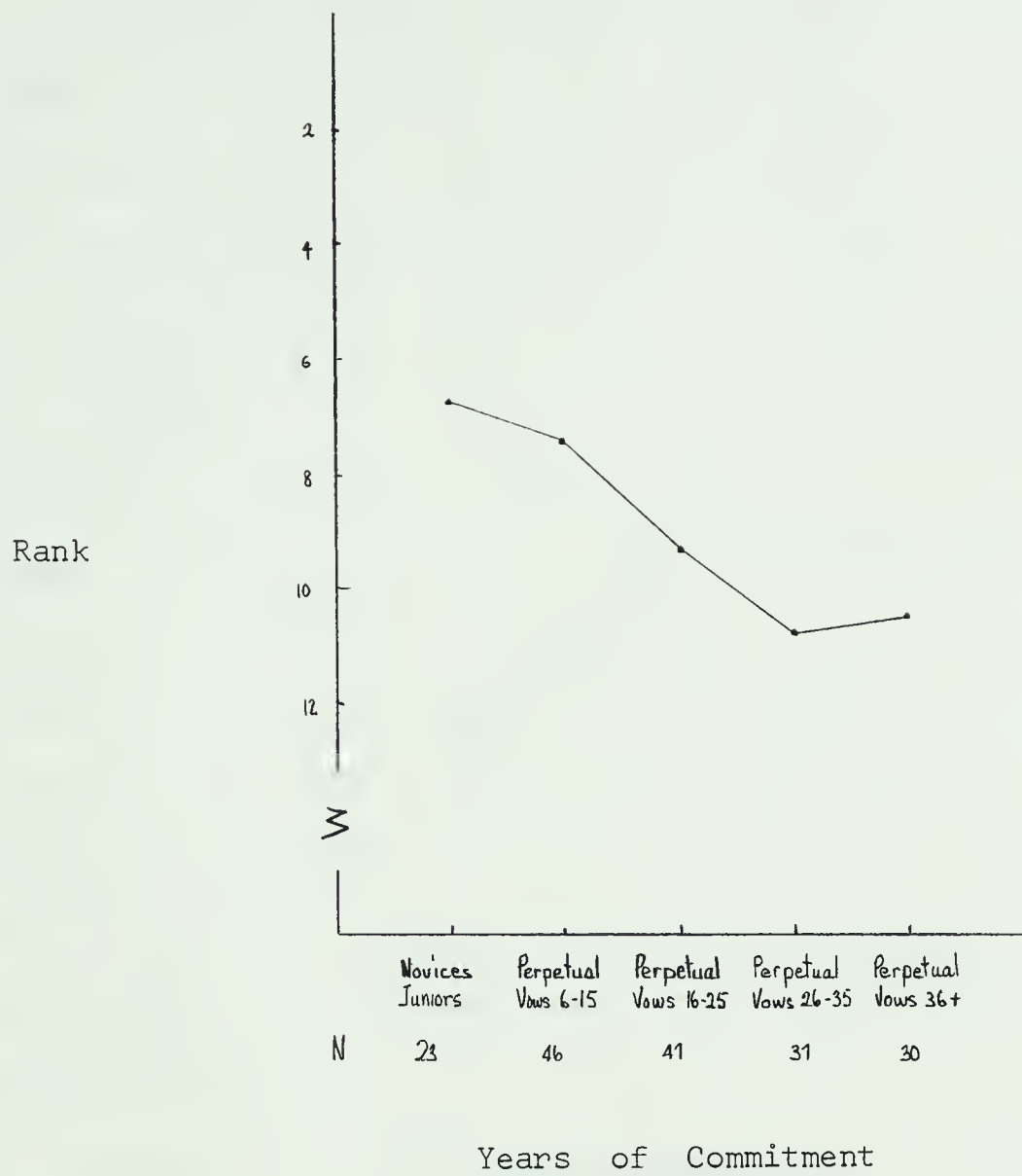


Figure 6 - Average Ranking of the Value "mature love"  
by Years of Commitment



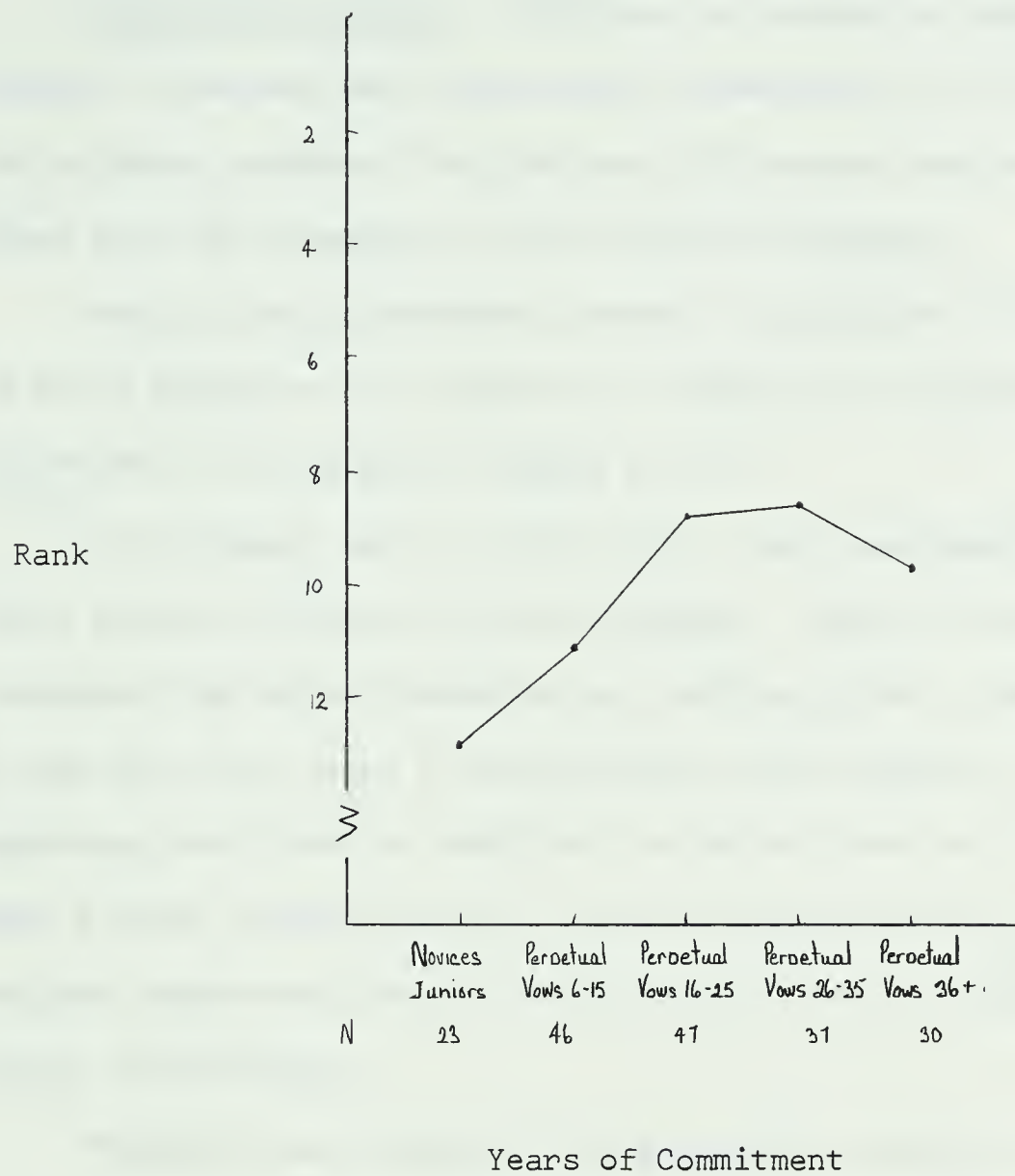


Figure 7 - Mean Ranking of the Value "logical"  
by Years of Commitment





Occupational groups. Difference in occupation appears to be secondary to the more basic life-style characteristic of those women in the religious vocation. Very few real differences are obvious among the values held by the members of the various sub-groups.

Group 2, the housekeepers, showed a significant difference with all the other groups on the concepts of "capable" and "pleasure". This is illustrated on the graphs, Figures 8 and 9.

In the sample used for this study, most housekeepers indicated little actual training or formal education. None of these subjects had a complete high school education and half indicated a grade 8 or less. If they feel this lack, it seems natural that capability, efficiency and competency would take on additional value for them, as is indicated here. Group 6 which includes various untrained personnel such as house mothers and dorm supervisors show a similar trend in their evaluation of the concept of efficiency.

"Pleasure" was defined as "an enjoyable, leisurely life". Unlike the other occupations involved here, housekeeping is a full time, twenty-four hour job. It may be that Sisters whose responsibilities are continuous would prize leisure more highly than others.

Other interesting occupational group characteristics are evident in the higher valuing of "social recognition" by administrators as compared to other groups. "Family security" is more important to housekeepers, "mature love" and "loving" rates higher with students while they give less importance to the "logical" concept.



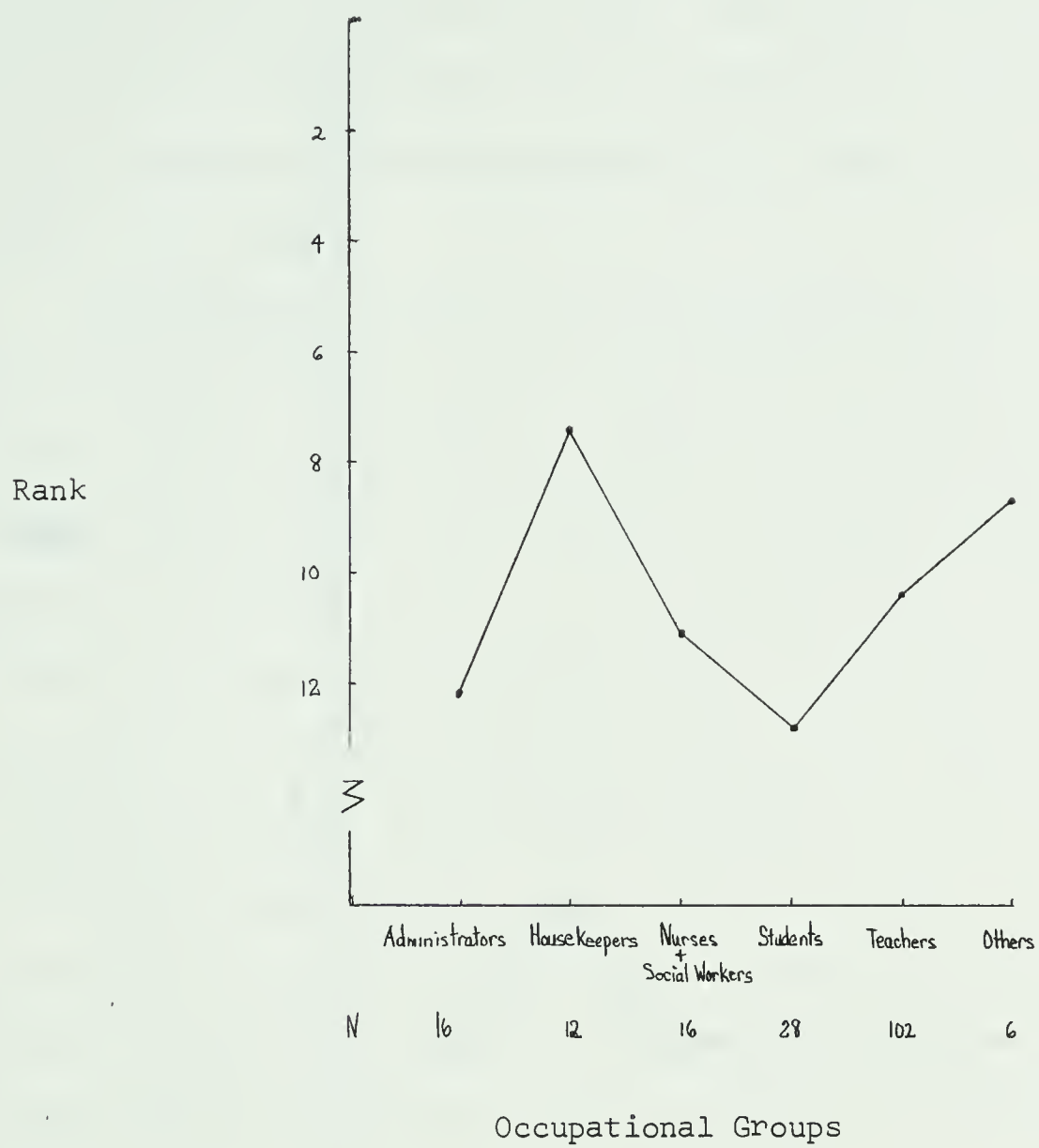


Figure 8 - Mean Ranking of the Value "capable"  
by Occupational Groups



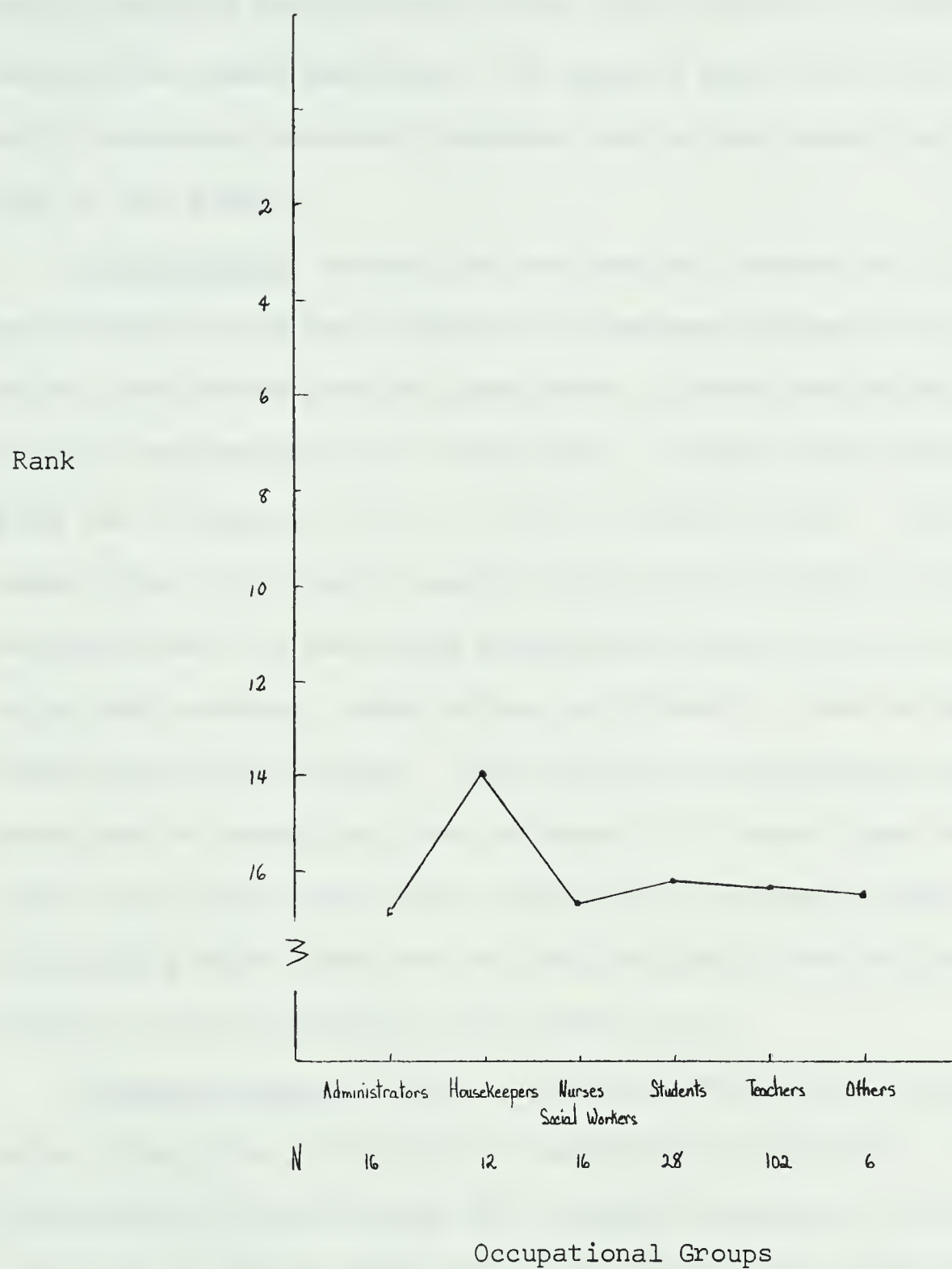


Figure 9 - Mean Ranking of the Value "pleasure"  
by Occupational Groups





Throughout this study, it appears that Sisters who feel a lack of certain valuable attributes will show a high evaluation of the related value on the scales used here. The opposite also holds true in that what a sub-group presumably possesses will be less valued on the scales used in this study.

Ethnic groups. Cultural and sociological factors would appear to be the basis of the few significant differences between the two ethnic groups. The French Canadian group shows a greater evaluation of the concepts "self-respect" and "ambitious". For many years, this minority group was struggling to keep up with its English peers. Their smaller number, their lower socio-economic status, their problem of comprehension and adaptation to a ready-made educational program, their inaccessibility to the mass media—all these factors contributed to their struggle, limited their opportunities. Such concepts as "imaginative" and the development of creativity, were relegated to a second place while "ambitious" and "self-respect" were cultivated in the same process. This conditioning which stems from the early education received may still be evident in the evaluations of the present group.

Religious groups. Again, the value differences among these groups can be interpreted in the light of sociological principles. Possibly no other groups are experiencing such thorough revisions of principles and attitudes as are the religious orders in the Church. A great change of view-point is being implemented. Very few years ago, the Institution as a structure was the "raison d'être" of its members. It was a sacred entity composed of faceless members who willingly gave their lives to



be part of this body of "women in the service of the Church".

There is today, the trend toward the valuing of the person in all societies. Religious groups are turning towards this ideal. They are becoming more and more aware of the worth and rights of each individual. The strength of the group now becomes a sharing. Collegiality or co-responsibility becomes a key word. Such an attitude must stem from individual maturity, intellectual and emotional. It indicates willingness to reflect on such problems, to take them as one's own so that the whole group, little by little, may be brought closer to the ideal.

It would seem that group differences such as those apparent in the sample of Sisters in Alberta might be a function of the group progress along this dimension. Because of various reasons, all groups are not as yet concerned to the same degree with the importance and responsibility of each of its members; all administrative authorities have not, to the same extent, become aware of the autonomy of each individual as a person; all members have not considered the responsibilities and personal involvement this view-point implies.

Such a profound revision of a basic attitude will affect the evaluation of concepts like "obedient", "equality", "self-respect", "sense of accomplishment" and broadminded". Not that these concepts will become in themselves better or worse. But they will be evaluated differently, according to whether they are in the process of becoming accepted or whether they are still wishful thinking for a handful of more perceptive members in a group.



## V1. SUMMARY AND SUGGESTIONS FOR FURTHER RESEARCH

### Purposes and Procedures

The main purpose of the study was to determine if a sample of the total population of Catholic women in religious orders in Alberta held a homogeneous value pattern. Once such a pattern was established an attempt was made to determine if the value pattern was influenced by such variables as the number of years of commitment to a religious order, the different occupations and professions held, the different ethnic origin and background of the individuals and the different orientations of the various religious orders.

A sample of 290 Sisters were contacted and asked to take part in this value survey. One hundred eighty-three completed test kits were used to compile the data for the study.

Three measuring instruments and one personal data questionnaire made up the kit presented to each individual. The Allport-Vernon-Lindzey Study of Values and the Rokeach Survey of Values were supplemented by an open-ended question: "What is the meaning of life and what does life mean to you?" To encourage a personal evaluation of the concepts, the material was to remain anonymous.

### Findings and Implications

The data gathered from 183 Sisters in Alberta show that the subjects do exhibit a homogeneous value pattern.





For the limited sample tested, the high values centered on the religious and social dimensions. All three instruments showed a clustering of the important value concepts around the altruistic and religious dimensions. There seems to be a certain discrepancy among the three measurements as to which aspect of these is given primary importance. The A-V-L scores emphasize the social-religious, service for Christ aspect, whereas the essay gives first importance to the transcendent religious aspect. However, both aspects are among the most important values chosen by the subjects - the discrepancy lies in the comparative weighting of generally high values.

On the other end of the continuum, little importance was attributed to values having to do with interest in the truth, the useful and the powerful.

Upon analysis, the composite group scores showed certain trends of valuation. These Alberta Sisters are people-oriented rather than object-oriented. Their main values are social, they live collectively and seem ready to subordinate individualism to group interests. Their interest goes essentially to the people of their immediate surroundings, to those who make up the "here and now" community rather than the world community.

As a result of their eagerness to be of help, to be true witnesses of Christ's selfless love, the Sisters in this sample are very much aware of the importance of exterior attitudes which speak of empathy and understanding. They seem less impressed by the





importance of deeper, more profound dynamisms. This might be a result of a tension between fulfilling role expectations and striving for deep, personal involvement.

To determine whether significant differences were apparent in this value pattern as a result of additional variables, four sub-groups were formed according to number of years of commitment to the "service of God and the Church", occupation, ethnic background and religious order.

Most values appeared to be stable through time. Influences of education and sociological trends would seem to account for the few significant differences. The concepts "mature love" and "loving" tended to decrease in importance with the accumulation of years while "logical" became more important.

Occupational groups showed very few significant differences. This would seem to indicate that the religious life-style is a basic one which brings together women who have common goals and favor different means of attaining them. It would also enhance the possibility of changing vocational occupation within the Sisterhood. Time, education, or change of circumstances might well warrant such a change although basic values remain the same.

In general, it appeared that Sisters who felt a lack of certain valuable attributes showed a high evaluation of the related value on the scales used. Also, what a sub-group presumably possessed was less valued on the rating scales.



Ethnic group differences seemed to be a consequence of early educational experiences and cultural minority problems. The French Canadian group showed a greater evaluation of such concepts as "ambitious" and "self-respect" whereas the importance of such concepts as "imaginative" was secondary.

A profound revision of the basic attitudes toward the group and towards each individual in the group characterizes religious orders at the present time. Group differences such as those apparent in the sample of Sisters in Alberta seem to be a function of the progress of the group in the reassessment of their total program in the light of such concepts.

One of the limitations of this study lies in the problem of definition of terms and concepts. Although a short explanation of the Rokeach values was given, many subjects noted the difficulty.

Also, such a study can be valuable only to the extent that the scores reflect true attitudes and values. Whether this study is a true reflection of reality depends on the subjects' self-knowledge and their honesty in scoring the measuring instruments in a personal way. Role expectations, however, are not always consciously identified as such.

#### Further Research

A counselor might profitably use the conclusions reached in this study with clients who are considering the choice of a religious vocation or with those who are experiencing problems of adaptation at



successive reassessment points throughout life.

The problem of value adjustment could be more specifically analyzed by studying the adjustment of the individual, her personal values as well as those which characterize the group to which she belongs. This would help to elucidate the question of how closely individuals must conform to group orientations for healthy adjustment.

The importance of role expectations in the life of a Catholic Sister would bear additional investigation and study. So many forces: early training, daily experiences and social encounters, seem to stress the image rather than the individual, the role rather than the person. To what extent this affects the individual Sister and the religious orders in their striving towards personal involvement and commitment is a decisive matter.

It would seem worthwhile to pursue, as well, the examination of a number of additional variables in conjunction with values held by Sisters. Much of the data on such questions as influence towards religious life, teachers, and number of years in boarding schools would surely prove enriching to those concerned with the problem of recruiting. For those directing Sister formation and early training, the question of remedial work with respect to low values might be investigated with profit.

Further research along these areas, in a field which is undergoing radical changes, remains a challenge and a definite possibility.







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## A P P E N D I X E S



APPENDIX A

Mean Scores and Standard Deviations  
on the A-V-L for the  
Sub-groups

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Mean Scores and Standard Deviations on the A-V-L  
for the Groups: Years of Commitment and Occupation

Groups		Values											
		Theoretical		Economic		Aesthetic		Social		Political		Religious	
		$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$
<u>Years of Commitment</u>													
Group 1.	1 - 5 yrs.	34.33	5.71	29.04	8.27	38.97	9.35	48.15	10.13	34.43	7.70	47.28	10.22
"	2. 6 - 15 yrs.	33.40	4.78	30.44	5.68	38.25	6.63	50.62	5.50	37.68	4.91	49.66	4.81
"	3. 16 - 25 yrs.	36.01	8.91	30.11	7.87	38.80	7.48	48.43	8.05	36.51	6.68	47.46	3.38
"	4. 26 - 35 yrs.	37.36	9.36	33.35	9.16	36.99	11.54	46.07	9.35	37.04	9.20	47.18	12.25
"	5. 36 yrs.	34.50	5.11	31.41	5.36	38.38	6.27	50.76	5.35	36.63	5.28	48.96	5.08
<u>Occupation</u>													
Group 1.	Administrators	35.31	4.04	28.68	6.20	38.75	6.88	50.06	3.83	38.06	5.85	49.25	6.37
"	2. Housekeepers	34.70	4.57	35.16	5.92	40.04	5.23	44.29	4.91	38.70	5.47	47.00	5.06
"	3. Nurses and Social workers	36.68	5.82	34.87	4.62	36.09	6.32	51.25	5.14	37.34	4.63	46.87	3.90
"	4. Students	33.50	5.73	28.19	7.97	39.68	8.73	49.02	9.69	35.69	7.27	47.50	10.23
"	5. Teachers	35.51	8.70	30.86	7.92	38.03	9.28	48.65	8.65	36.21	7.55	48.88	9.56
"	6. Others	38.55	5.10	31.55	4.85	36.77	5.95	50.22	3.49	38.55	6.00	44.33	3.39





Mean Scores and Standard Deviations on the A-V-L  
for the Groups: Ethnic Background and Religious Orders

Groups	Values											
	Theoretical		Economic		Aesthetic		Social		Political		Religious	
	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$	$\bar{x}$	$\sigma$
<u>Ethnic Background</u>												
Group 1. French Canadian	37.07	7.21	31.80	6.83	37.20	7.02	49.87	7.17	36.94	5.88	48.06	7.15
" 2. Non French Canadian	34.75	5.48	30.37	7.81	39.84	8.86	48.12	7.20	36.78	7.24	48.74	8.93
<u>Religious Orders</u>												
Group 1. Holy Cross	34.96	5.36	31.62	7.32	38.92	7.06	49.66	5.59	36.32	5.13	49.07	6.62
" 2. Daughters of J.	33.81	4.26	31.01	5.85	37.31	6.29	51.08	4.35	37.36	3.87	49.40	3.99
" 3. Ursulines of J.	33.26	5.64	29.19	7.29	41.64	5.00	48.35	5.91	37.02	4.41	50.42	6.33
" 4. Grey Nuns	35.54	11.95	30.01	7.27	35.43	8.99	49.03	11.34	36.49	8.73	45.56	10.38
" 5. Srs. of Providence	37.41	10.71	31.30	7.81	37.71	8.47	47.70	9.80	35.06	8.07	46.13	9.80
" 6. Others	35.90	5.21	29.95	9.50	38.69	12.55	46.50	9.61	37.72	10.12	47.90	12.50



APPENDIX B

Mean Rank Scores on the Rokeach Scales  
for Sub-groups: Years of Commitment



# Mean Rank Scores on the Rokeach Terminal

## Values for Sub-groups

### Years of Commitment

#### Values

#### Years of Commitment

Values	1 - 5			6 - 15			16 - 25			26 - 35			36+		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Comfortable life	16.35	1.81	18	16.41	1.88	17	16.53	1.65	18	16.49	1.50	17	16.97	1.54	18
Exciting life	13.65	3.35	17	14.30	3.25	16	13.87	3.74	16	14.30	3.10	16	14.03	3.84	16
Sense of accomp.	9.26	3.71	11	8.83	3.64	9	7.60	3.58	7	7.11	3.76	5	6.53	4.07	3.5
World at peace	8.17	3.81	9	8.85	4.23	10	7.85	4.47	8	3.76	3.79	9	6.53	2.49	3.5
World of beauty	11.78	3.19	13	11.46	3.52	13	11.36	3.58	14	11.43	3.37	14	11.03	3.62	14
Equality	6.30	3.49	3	6.65	3.72	4	3.11	3.80	4	7.15	3.89	6	6.97	3.45	5
Family security	9.83	3.21	12	10.17	3.67	12	9.98	3.72	12	9.62	3.79	11	10.00	3.86	11
Freedom	8.04	3.34	8	7.52	4.04	7	9.19	4.74	10	8.35	4.27	8	9.73	4.51	10
Happiness	7.52	3.20	7	7.26	4.15	6	7.43	3.73	6	7.30	4.12	7	7.60	3.82	7
Inner harmony	7.17	4.20	6	6.80	3.29	5	7.19	3.76	5	6.43	3.58	3	7.53	4.23	6
Mature love	6.95	5.61	5	7.59	5.00	8	9.62	5.00	11	10.81	4.80	12	10.67	3.92	13
National security	12.26	4.28	14	13.35	3.25	15	13.00	3.13	15	12.30	3.34	15	12.57	3.60	15
Pleasure	13.14	1.61	16	16.48	1.80	18	16.11	3.13	17	16.76	1.87	18	16.13	1.71	17
Salvation	5.04	5.05	2	4.00	4.68	1	3.19	4.46	1	3.35	3.70	1	2.80	3.82	1
Social recognition	8.87	4.39	10	9.29	4.13	11	8.83	4.10	9	9.35	3.94	10	8.90	3.76	9
Self respect	12.78	4.50	15	11.87	4.01	14	11.17	4.26	13	10.95	4.74	13	10.23	4.77	12
True friendship	6.87	3.43	4	6.35	3.19	3	6.26	3.32	3	6.89	3.65	4	8.80	3.97	8
Wisdom	3.22	1.74	1	4.04	2.84	2	4.17	2.87	2	3.31	2.77	2	3.43	2.42	2





# Mean Rank Scores on the Rokeach Instrumental

## Values for Sub-groups

### Years of Commitment

Values	Years of Commitment														
	1 - 5			6 - 15			16 - 25			26 - 35			36 +		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Ambitious	11.48	4.40	11	11.72	4.32	13	12.26	4.96	13	12.05	4.46	12	11.73	4.25	12.5
Broadminded	5.57	4.02	5	6.57	3.87	6	8.23	4.23	7.5	7.68	4.37	6	7.03	4.23	5
Capable	11.91	3.68	12	11.15	3.75	10	10.09	4.70	11	12.25	4.03	14	10.10	3.77	11
Cheerful	7.04	3.76	6	10.28	4.61	9	8.23	4.76	7.5	8.89	4.54	9	8.53	3.74	9
Clean	13.96	4.05	18	14.92	3.74	18	13.70	3.69	17	13.62	4.69	17	13.52	4.13	16
Courageous	7.43	4.43	7	6.78	4.41	7	7.51	3.68	6	7.89	4.01	7	8.20	3.79	7.5
Forgiving	5.83	3.05	4	6.26	4.05	4	5.89	4.24	3	6.00	4.20	3	8.20	5.28	7.5
Helpful	8.43	4.28	8	5.52	4.04	3	6.74	4.18	4	7.24	4.44	5	6.47	3.50	4
Honest	4.13	2.94	1	3.41	2.30	1	4.23	3.39	1	4.22	3.76	1	2.93	2.24	1
Imaginative	13.70	3.95	17	13.80	4.04	17	14.13	4.09	18	12.78	3.88	16	15.07	2.73	17
Independent	13.22	4.11	16	13.17	3.94	16	13.38	3.83	16	13.85	4.72	18	15.27	3.66	18
Intellectual	12.26	3.30	13	11.20	3.34	11	11.23	4.96	12	11.84	4.40	11	11.73	4.75	12.5
Logical	13.09	3.93	15	11.28	4.40	12	8.87	4.62	9	8.76	5.03	8	9.87	4.62	10
Loving	4.48	4.52	2	6.43	4.79	5	7.15	5.24	5	9.22	5.85	10	6.30	4.03	3
Obedient	10.48	5.36	10	12.04	4.04	14	12.57	4.24	15	12.49	3.24	15	11.82	4.60	15
Polite	12.78	3.89	14	12.41	3.83	15	12.51	3.46	14	12.14	3.69	13	11.60	4.29	12
Responsible	5.61	3.23	3	4.74	2.90	2	5.23	3.30	2	5.19	3.44	2	4.90	4.13	2
Self controlled	8.61	4.33	9	8.20	3.73	8	9.03	3.96	10	7.05	3.83	4	7.23	3.57	6



APPENDIX C

Mean Rank Scores on the Rokeach Scales  
for Occupational Groups



Mean Rank Scores on the Rokeach Terminal  
Values for Occupational Groups

Values	Occupational Groups											
	Administrators			Housekeepers			Nurses & Soc.Work. Students			Teachers		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Comfort. life	17.00	.81	18	16.04	2.49	18	16.18	1.27	17	16.62	1.56	18
Exciting life	14.31	2.65	16	14.75	3.26	17	14.37	2.91	16	13.93	3.66	16
Sense of accomp.	6.25	3.21	4	7.00	2.25	4	8.68	4.04	10	7.65	3.87	7
World at peace	8.00	3.20	9	6.91	3.52	3	9.31	3.84	11	8.02	3.70	8
World of beauty	9.93	2.17	11	10.66	3.82	13	11.93	2.83	13	11.59	3.59	14
Equality	6.75	2.97	5	7.08	3.45	5.5	5.43	4.09	3	7.20	3.74	5
Family sec.	11.06	3.11	13	7.75	4.02	9	9.56	3.72	12	10.41	3.72	13
Freedom	8.18	4.96	10	10.50	5.14	11	7.93	3.89	8	8.51	4.46	9
Happiness	7.81	4.26	8	7.66	4.19	8	7.43	6.69	6	7.10	3.76	4
Inner harmony	5.56	3.84	3	7.08	4.79	5.5	6.75	2.93	4	7.25	3.84	6
Mature love	10.56	4.88	12	10.08	4.37	10	7.68	4.88	7	9.50	5.15	11
National sec.	13.93	2.38	15	13.16	3.01	15	12.31	4.57	14	12.97	3.16	15
Pleasure	16.93	1.34	17	14.00	5.06	16	16.87	1.66	18	16.51	1.85	17
Salvation	2.87	3.63	1	4.00	5.00	2	5.06	5.49	2	3.50	4.40	1
Social recog.	7.75	4.28	7	10.58	5.45	12	8.43	4.50	9	9.13	3.83	10
Self respect	13.12	3.53	14	12.82	4.36	14	12.43	3.81	15	10.39	4.46	12
True friendship	7.62	3.48	6	7.25	4.11	7	7.18	3.97	5	6.65	3.60	3
Wisdom	3.56	2.27	2	3.41	1.44	1	3.18	2.13	1	3.73	2.75	2





## Values for Occupational Groups

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APPENDIX D

Mean Rank Scores on the Rokeach Scales  
for Ethnic Groups

Scale	White		Black		Hispanic	
	N	Mean	N	Mean	N	Mean
1. Authority	100	1.5	100	1.5	100	1.5
2. Change	100	1.5	100	1.5	100	1.5
3. Control	100	1.5	100	1.5	100	1.5
4. Freedom	100	1.5	100	1.5	100	1.5
5. Health	100	1.5	100	1.5	100	1.5
6. Knowledge	100	1.5	100	1.5	100	1.5
7. Love	100	1.5	100	1.5	100	1.5
8. Power	100	1.5	100	1.5	100	1.5
9. Wealth	100	1.5	100	1.5	100	1.5
10. Work	100	1.5	100	1.5	100	1.5
11. Family	100	1.5	100	1.5	100	1.5
12. Religion	100	1.5	100	1.5	100	1.5
13. Education	100	1.5	100	1.5	100	1.5
14. Community	100	1.5	100	1.5	100	1.5
15. Country	100	1.5	100	1.5	100	1.5
16. World	100	1.5	100	1.5	100	1.5
17. Life	100	1.5	100	1.5	100	1.5
18. Death	100	1.5	100	1.5	100	1.5
19. Hell	100	1.5	100	1.5	100	1.5
20. Heaven	100	1.5	100	1.5	100	1.5
21. God	100	1.5	100	1.5	100	1.5
22. Devil	100	1.5	100	1.5	100	1.5
23. Angels	100	1.5	100	1.5	100	1.5
24. Demons	100	1.5	100	1.5	100	1.5
25. Magic	100	1.5	100	1.5	100	1.5
26. Witchcraft	100	1.5	100	1.5	100	1.5
27. Sorcery	100	1.5	100	1.5	100	1.5
28. Astrology	100	1.5	100	1.5	100	1.5
29. Fortune-telling	100	1.5	100	1.5	100	1.5
30. Divination	100	1.5	100	1.5	100	1.5
31. Necromancy	100	1.5	100	1.5	100	1.5
32. Alchemy	100	1.5	100	1.5	100	1.5
33. Hermeticism	100	1.5	100	1.5	100	1.5
34. Gnosticism	100	1.5	100	1.5	100	1.5
35. Kabbalah	100	1.5	100	1.5	100	1.5
36. Yoga	100	1.5	100	1.5	100	1.5
37. Zen	100	1.5	100	1.5	100	1.5
38. Buddhism	100	1.5	100	1.5	100	1.5
39. Hinduism	100	1.5	100	1.5	100	1.5
40. Islam	100	1.5	100	1.5	100	1.5
41. Judaism	100	1.5	100	1.5	100	1.5
42. Christianity	100	1.5	100	1.5	100	1.5
43. Sikhism	100	1.5	100	1.5	100	1.5
44. Jainism	100	1.5	100	1.5	100	1.5
45. Zoroastrianism	100	1.5	100	1.5	100	1.5
46. Shamanism	100	1.5	100	1.5	100	1.5
47. Animism	100	1.5	100	1.5	100	1.5
48. Totemism	100	1.5	100	1.5	100	1.5
49. Polytheism	100	1.5	100	1.5	100	1.5
50. Monotheism	100	1.5	100	1.5	100	1.5



Mean Rank Scores on the Rokeach Terminal

Values for Ethnic Groups

Values	Ethnic Groups					
	French Canadian			Non French Canadian		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Wisdom	3.54	2.49	1	4.10	2.89	2
Salvation	3.90	4.39	2	3.22	4.41	1
True Friendship	6.76	3.59	3	7.06	3.63	6
Sense of accomplishment	7.29	4.05	4	8.48	3.54	9
Equality	7.30	3.89	5	6.38	3.47	4
Inner harmony	7.59	4.10	6	6.28	4.24	3
Happiness	7.83	4.09	7	6.88	3.59	5
World at peace	7.92	3.66	8	8.34	3.85	8
Freedom	8.71	4.57	9	8.25	4.22	7
Mature love	9.37	5.01	10	8.96	5.26	11
Family security	9.46	3.83	11	10.50	3.47	12
Social recognition	7.48	3.85	12	8.54	4.29	10
Self respect	10.46	4.35	13	12.39	4.30	14
World of beauty	11.34	3.64	14	11.46	3.33	13
National security	12.69	3.46	15	12.88	3.51	15
Exciting life	14.21	3.69	16	13.89	3.22	16
Pleasure	16.22	2.15	17	16.56	2.29	18
Comfortable life	16.53	1.72	18	16.54	1.69	17



Mean Rank Scores on the Rokeach Instrumental

Values for Ethnic Groups

Values	Ethnic Groups					
	French Canadian			Non French Canadian		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Honesty	3.59	2.74	1	4.03	3.39	1
Responsible	4.67	3.13	2	5.58	3.27	2
Loving	6.75	5.08	3	7.09	5.36	6
Forgiving	6.96	4.47	4	5.69	4.08	3
Helpful	7.03	4.39	5	6.86	3.91	5
Courageous	7.22	3.93	6	7.84	4.28	7
Broadminded	7.74	4.51	7	6.76	3.78	4
Self controlled	7.84	3.84	8	8.34	4.09	9
Logical	9.33	4.85	9	11.10	6.62	11
Cheerful	9.51	4.59	10	7.91	4.33	8
Capable	10.61	4.08	11	10.61	4.20	10
Ambitious	10.92	4.30	12	13.03	4.57	16
Intellectual	11.36	4.68	13	11.78	4.29	12
Obedient	12.07	4.00	14	12.00	4.64	14
Polite	12.55	3.72	15	11.98	3.94	13
Imaginative	13.55	3.37	16	12.97	4.29	15
Clean	14.05	3.95	17	13.94	4.26	18
Independent	14.06	4.17	18	13.29	4.08	17





APPENDIX E

Mean Rank Scores on the Rokeach Scales  
for Religious Groups



Mean Rank Scores on the Rokeach Terminal  
Values for Religious Groups

Values	Religious Groups																	
	Holy Cross			Daughters J.			Ursulines J.			Grey Nuns			Srs. of Prov.			Others		
	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order	$\bar{X}$	$\sigma$	Rank Order
Comfort. life	16.26	2.02	18	16.86	1.19	18	17.19	1.07	18	16.13	1.51	17	16.89	.86	17	16.09	2.44	17
Exciting life	14.59	3.60	16	13.83	3.31	16	13.81	2.29	16	14.26	3.27	16	14.13	3.63	16	13.59	4.21	16
Sense of accomp.	7.00	3.59	4	8.77	4.29	10	7.90	3.72	7	7.73	3.99	8	8.72	3.66	9.5	7.12	3.75	7
World at peace	7.21	4.00	5	8.22	3.53	8	8.33	4.04	8	8.95	3.33	10	7.93	3.64	7	8.62	3.84	9
World of beauty	11.97	3.48	14	11.58	3.31	13	11.04	3.93	13	10.91	3.84	13	10.62	3.33	13	11.71	3.77	13
Equality	8.40	3.67	9	6.63	3.49	3	7.28	3.50	5	5.69	4.67	4	5.65	3.44	3	6.84	2.99	4
Family security	10.35	3.71	13	9.02	3.80	11	11.66	3.33	12	10.60	3.17	11	9.03	4.16	12	10.28	3.62	11
Freedom	7.97	4.33	8	8.16	4.10	6	9.14	3.99	10	8.69	4.75	9	8.41	4.98	8	9.34	4.20	10
Happiness	7.78	4.08	6	7.19	3.83	4.5	6.66	4.00	4	6.43	4.02	5	8.72	3.53	9.5	7.09	3.76	6
Inner harmony	7.90	4.45	7	8.19	3.51	7	6.09	2.52	3	5.56	2.98	3	6.93	4.35	5	6.12	3.27	3
Mature love	9.38	4.98	11	8.41	5.20	9	9.19	6.11	11	7.47	4.98	7	9.00	4.40	11	11.18	4.88	12
National sec.	13.14	3.48	15	12.13	3.92	14	13.14	3.13	15	12.95	3.52	15	13.20	3.35	15	12.28	3.32	15
Pleasure	15.92	2.40	17	16.50	1.76	17	15.61	3.86	17	16.39	2.46	18	17.10	1.17	18	16.65	1.15	18
Salvation	3.59	4.62	1	3.22	4.05	2	2.14	3.29	1	5.43	4.55	2	5.17	5.43	2	2.21	3.20	1
Social recog.	10.07	4.41	12	9.25	4.13	12	8.61	4.24	9	10.34	2.94	12	7.41	4.17	6	8.34	3.61	8
Self respect	8.90	4.16	10	12.69	4.08	15	12.09	4.56	14	12.17	3.47	14	11.06	4.65	14	12.21	4.44	14
True friendship	6.42	3.24	3	7.19	3.67	4.5	7.76	3.59	6	6.82	4.07	6	6.48	3.58	4	7.06	3.80	5
Wisdom	3.85	2.42	2	3.00	2.15	1	4.00	2.62	2	3.87	2.91	1	4.48	2.62	1	3.96	3.33	2



## Values for Religious Groups

Values





APPENDIX F

Personal Data Questionnaire





Please DO NOT indicate your name.

Religious Order \_\_\_\_\_

1. Check appropriate category

\_\_\_\_\_ Postulant

\_\_\_\_\_ Novice

\_\_\_\_\_ Junior Professed

Years since Perpetual Vows: \_\_\_\_\_ 1 - 10 yrs. \_\_\_\_\_ 31 - 40 yrs.

\_\_\_\_\_ 11 - 20 yrs. \_\_\_\_\_ 41 - 50 yrs.

\_\_\_\_\_ 21 - 30 yrs. \_\_\_\_\_ 50 or more

2. Present occupation (please check)

\_\_\_\_\_ Administrator

\_\_\_\_\_ Social Worker

\_\_\_\_\_ Other (specify)

\_\_\_\_\_ Housekeeper

\_\_\_\_\_ Student

\_\_\_\_\_

\_\_\_\_\_ Nurse

\_\_\_\_\_ Teacher

Family Background

1. Number of children in family \_\_\_\_\_

2. How many older? \_\_\_\_\_

3. Home \_\_\_\_\_ rural \_\_\_\_\_ town \_\_\_\_\_ small city \_\_\_\_\_ large city

4. Ethnic origin \_\_\_\_\_ French Canadian \_\_\_\_\_ English Canadian

\_\_\_\_\_ Other (specify) \_\_\_\_\_

5. Birth country \_\_\_\_\_

Education

1. Place Grades

day school, living at home \_\_\_\_\_

boarding school, week-ends at home \_\_\_\_\_

boarding school, Easter and Christmas only at home \_\_\_\_\_

other (specify) \_\_\_\_\_



2. My teachers were

priests	grades	1	2	3	4	5	6	7	8	9	10	11	12	13
Sisters	grades	1	2	3	4	5	6	7	8	9	10	11	12	13
layman	grades	1	2	3	4	5	6	7	8	9	10	11	12	13
laywoman	grades	1	2	3	4	5	6	7	8	9	10	11	12	13

3. Highest level of formal education

<u>    </u> Elementary school	Years of specialized education	<u>    </u> 1 - 2 yrs.
<u>    </u> High school		<u>    </u> 3 - 4 yrs.
		<u>    </u> 5 - 6 yrs.

Nature of specialized education                     

Strongest influence on my choice of religious life as a vocation was

<u>    </u> mother	<u>    </u> priest	<u>    </u> friend	<u>    </u> brother or sister
<u>    </u> father	<u>    </u> Sister	<u>    </u> lay teacher	<u>    </u> no one
			<u>    </u> other



APPENDIX G

Rokeach Value Survey Form E





## VALUE SURVEY

## FORM E

Below is a list of 18 values arranged in alphabetical order. We are interested in finding out the relative importance of these values for you.

Study the list carefully. Then place a 1 next to the value which is most important to you, place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.

When you have completed ranking all of the values, go back and check over your list. Please take all the time you need to think about this, so that the end result is a true representation of your values.

- \_\_\_\_\_ A COMFORTABLE LIFE (a prosperous life)
- \_\_\_\_\_ AN EXCITING LIFE (a stimulating, active life)
- \_\_\_\_\_ A SENSE OF ACCOMPLISHMENT (lasting contribution)
- \_\_\_\_\_ A WORLD AT PEACE (free of war and conflict)
- \_\_\_\_\_ A WORLD OF BEAUTY (beauty of nature and the arts)
- \_\_\_\_\_ EQUALITY (brotherhood, equal opportunity for all)
- \_\_\_\_\_ FAMILY SECURITY (taking care of loved ones)
- \_\_\_\_\_ FREEDOM (independence, free choice)
- \_\_\_\_\_ HAPPINESS (contentedness)
- \_\_\_\_\_ INNER HARMONY (freedom from inner conflict)
- \_\_\_\_\_ MATURE LOVE (sexual and spiritual intimacy)
- \_\_\_\_\_ NATIONAL SECURITY (protection from attack)
- \_\_\_\_\_ PLEASURE (an enjoyable, leisurely life)
- \_\_\_\_\_ SALVATION (saved, eternal life)
- \_\_\_\_\_ SELF-RESPECT (self-esteem)
- \_\_\_\_\_ SOCIAL RECOGNITION (respect, admiration)
- \_\_\_\_\_ TRUE FRIENDSHIP (close companionship)
- \_\_\_\_\_ WISDOM (a mature understanding of life)



Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

- \_\_\_\_\_ AMBITIOUS (hard-working, aspiring)
- \_\_\_\_\_ BROADMINDED (open-minded)
- \_\_\_\_\_ CAPABLE (competent, effective)
- \_\_\_\_\_ CHEERFUL (lighthearted, joyful)
- \_\_\_\_\_ CLEAN (neat, tidy)
- \_\_\_\_\_ COURAGEOUS (standing up for your beliefs)
- \_\_\_\_\_ FORGIVING (willing to pardon others)
- \_\_\_\_\_ HELPFUL (working for the welfare of others)
- \_\_\_\_\_ HONEST (sincere, truthful)
- \_\_\_\_\_ IMAGINATIVE (daring, creative)
- \_\_\_\_\_ INDEPENDENT (self-reliant, self-sufficient)
- \_\_\_\_\_ INTELLECTUAL (intelligent, reflective)
- \_\_\_\_\_ LOGICAL (consistent, rational)
- \_\_\_\_\_ LOVING (affectionate, tender)
- \_\_\_\_\_ OBEDIENT (dutiful, respectful)
- \_\_\_\_\_ POLITE (courteous, well-mannered)
- \_\_\_\_\_ RESPONSIBLE (dependable, reliable)
- \_\_\_\_\_ SELF-CONTROLLED (restrained, self-disciplined)



APPENDIX H

Essay Question



Please give your opinion on the following question :

What is the meaning of life and what does life mean to you?















**B29897**